TRANSLINGUALISM IN FOREIGN LANGUAGE EDUCATION: PERSPECTIVES & POSSIBILITIES ON LEARNING GLOBALLY

Jessica Alana Stewart Thomas

Submitted to the faculty of the University Graduate School
in partial fulfillment of the requirements
for the degree
Doctor of Philosophy
in the School of Education, Indiana University
Indiana University
August 2019

Accepted by the Graduate Faculty, Indiana University, in partial fulfilment of the Requirements for the degree of Doctor of Philosophy.

Doctoral Committee

_____
Serafin Coronel-Molina, PhD

_____
Ray Smith, PhD

_____
Phil Carspecken, PhD

_____
Hilary Kahn, PhD

Date Defended: 05/28/2019

I dedicate this dissertation to the two people that have always been there for me. The first two academics that I ever met; the scholars who taught me analysis, persuasion, and perseverance. They were my first teachers who showed me how to think outside of the box, and to draw connections where most see dissonance. Finally, they have always been my biggest supporters, advocates, and have resolutely believed in me, even when I couldn't believe in myself. They are my mother and my father.

My mother, a teacher, taught me unabandoned creativity through her curriculum development and Vacation Bible School lessons. She taught me to love unconditionally and to see the best in people. She showed me how to see the joy even in the darkest of times. She is single handedly the most eloquent person I have ever met. In her words, I am an orchestra. I have many ideas, each with their own instrument and beauty, but I lack the clarity to bring all the elements together. This is her expertise, she is my composer.

My father, a United Methodist minister, taught me to never preach from the pulpit. He taught me to be engaging and to connect with those that I am *preaching* to, and to value my faith over my degrees as he preferred his title of Reverend to his Ph.D. status. Throughout his tenure in the ministry, my father was able to connect the real world to the bible, often preaching on songs from artists such as the Red Hot Chili Peppers and Linkin Park, and surprising people as he ministered to those that others found unworthy. He was always able to find connections to God and to lift me up both literally and emotionally, and I feel him continuing to do so in my heart.

I dedicate this dissertation to my Mamma and to my Daddy, may he rest in peace.

Just as my mother and father have been there to support me, so has my whole family. Cindi & John Thomas, Michael, Susan, Nathan, Jenny, and Tiffany, have all been rooting for me from the start. I love each of you. Beyond my family, a few key people have been there, from many institutions, to push me in my educational attainment, and also in my personal development. I would be remiss to forget to thank these individuals.

From Ball State University, Christopher Luke instilled a passion in me for the instruction of foreign languages. In Spain, Emily Valentino taught me about life. At Purdue University, Howard Mancing encouraged me to go to grad school, for which I will always be grateful. Joni Hipsher, Marcia Stevenson, Patricia Hart, Paul Dixon, and Nyssa Lilovich were always there for me, and have my love and appreciation. At Indiana University, Eli Konwest, Teresa Nichols, Deb Hutton, Jennifer Lund, Lydia Lahey, Rachel Boveja, Missy McNabb, and Yoo Young Ahn helped me through it all. I love these ladies.

Also, at IU, I have had the immense fortune to work with an incredible group of scholars that I have the utmost appreciation and respect for. Dr. Ray Smith has provided me with countless opportunities that built the foundation for who I am as a person and scholar today. Dr. Hilary Kahn has been both a model and support to me as a tremendous global scholar. Dr. Phil Carspecken helped me to find meaning and validation through my work. Finally, Dr. Serafin Coronel-Molina has been my biggest advocate, my closest advisor, and a true testament to the field of Literacy, Culture, and Language Education.

Last, but not least, I would like to thank my partner, Gregory Shane Thomas, who has been there for me as the definition of support in my most trying times. I love you.

Jessica Alana Stewart Thomas

Translingualism in Foreign Language Education:

Perspectives & Possibilities on Learning Globally

This dissertation frames language education through the lens of translingualism so as to expand the theory to further develop educational practices. This research attempts to explain transformative language learning strategies that are translingual in nature which have been found in English as a Second Language (ESL) contexts and have the potential to be applied in Foreign Language education contexts. The use of a critical ethnographic perspective taken in this work recognizes the urgency of equitable treatment of students in their language acquisition and the need for translingual competencies on a macro scale in a globalized society. Additionally, the use of authoethnographic data provides a firsthand account which further explicates the benefits of such a pedagogy on an individual/micro scale. Hence this research advocates for more inclusive teaching practices and pedagogies, thereby aiding Western institutions of higher academia in their role of developing civic minded global citizens.

Keywords: translingualism, foreign language education, linguistics of globalization

Serafin Coronel-Molina, PhD

Ray Smith, PhD

Phil Carspecken, PhD

Hilary Kahn, PhD

Table of Contents

Dedication iii

Acknowledgements iv

Abstract v

Table of Contents vi

Table of Figures viii

Table of Tables ix

Introduction 1

Literature Review 12

Globalization 12
Translingualism 16
Neoliberalism 21
Translingual Approaches to Global Linguascapes 25
Global Competencies 27

Theoretical Framework 34

Translingualism 36
The Third Space 38
Intercultural Rhetoric 41
The Three in Conversation 44

Methodology 48

Research Design & Questions 48

Setting & Participants 50

Methods 51

Critical Ethnography 53

Critical Ethnography & Validity 55

Primary Data Sources 58
Secondary Data Sources 60
Tertiary Data Sources 61

Analysis & Reliability 63

Thematic Analysis 63
Inclusion of Analysis of Self-Narrative 64
Document Analysis 66

Research Timeline 67

Dissertation Completion Timeline 68

Research Challenges 68

Findings Part I 71

Research Question 1 71

Research Question 1.a 72
Research Question 1.b 99
Research Question 1.c 105

Summary of Research Questions 1 115
Findings Part II 120
Research Questions 2 120
Research Question 2.a 122
Research Question 2.b 130
Research Question 2.c 141
Summary of Research Question 2 149
Discussion 153
Parallel Monolingualism 156
Bidirectional Transfer 162
Translingual as the New Global 167
Pre-existing Backgrounds 177
The 3rd Space 180
Conclusions 184
Implications 186
Local & Global Significance 189
Limitations 191
Future directions 195
References 200
Appendices 209
Appendix 1 – Interview Instrument 209
Appendix 2 – Dialogic Question Development 210
Appendix 3 – Coding/Meaningfield Creation 211
Appendix 4 – IRB Exempt 217
Appendix 5 - IRB Study Information Sheet 219
Curriculum Vitae

Table of Figures

Figure 1 33
Figure 2 50
Figure 3 53
Figure 4 67
Figure 5 67
Figure 6 68
Figure 7 125
Figure 8 134
Figure 9 144

Table of Tables

Table 1: Pilot Participants 51
Table 2: Research Participants 59
Table 3: Translingualism & Global Competencies for Findings 1 119
Table 4: Translingualism & Global Competencies for Findings 2 152
Table 5: Translingualism & Global Competencies - All 170

Introduction

El idioma, le langue, il linguaggio, la língua, yuyán 语言– regardless of what it is called, language continues to play an immense role in the human experience. One's native language can be an intimate form of expression, a medium through which people connect, and a worldview by which people live. It can be incredibly complex and convoluted or simple and straightforward. It can even be distinctly personal or potentially global. These are not binaries, but points between which the gradient of language exists. In learning another language people are afforded with new forms of expression, they gain the ability to make more connections, and they are introduced to different ways of perceiving the world. In the 21st century, where globalization has enabled speakers of various languages to connect across great distance and difference, it has become imperative to educate students to be globally ready. As an educator of languages including, Spanish, French, and English as a Second Language (ESL), I believe the goal of instructing a civic minded global citizenship is possible through further development of language education.

Language education has always played a key role both at the local level of individual growth and experience as well as the global level where great powers use language strategically for political and economic ends. Often times the local context is indeed influenced by the global, which is reflected in foreign language learning trends that are more often than not influenced by the global political climate and events (Altbach, Reisberg, & Rumbley, 2010). Therefore, this use of language transforms the act of learning a second or foreign language (FL) from an emancipatory educative task to a much more complicated lesson in the interrelationship of power, privilege, and communication.

In turn, this creates an increasingly difficult arena of instruction, where often undervalued instructors attempt to ease students into differences of language, culture, and world view, all-the-while teaching them some form of standard spoken and written language in a culturally sensitive way that prepares them to be critically conscious yet tolerant individuals that can intelligently participate as global citizens. This is a task at the nexus of various fields, such as: Education, Foreign Languages and Literatures, Linguistics, Composition and Rhetoric, Pragmatics, etc., and is found on a global scale of language instruction (i.e. FL instructors, ESL teachers, composition tutors and mentors, language specialists, etc.). While there are certainly many theories and pedagogies in existence that can create conducive environments for such language learning, one theory has the potential to bridge these various contexts in a meaningful way, translingualism.

The theory of translingualism has recently evolved out of the necessity to further explain the social, cultural, and linguistic interactions that take place due to globalization in our increasingly interconnected and diverse world. This term has a foundation in linguistics and has critical political implications. Translingualism at its root is the intentional selection and combination of language chosen by individuals to suit the varying contexts in which they communicate. Therefore, this work defines translingualism as the study of the conscious linguistic choices that language users make when communicating both verbally and in writing on common ground between social and linguistic relationships, thereby enabling an equalizing effect of understanding where speakers develop as globally aware citizens who refuse to privilege one language

over another[1].

Thus far, the theory has been used in the context of English as a Second Language as a means to explain language choices made by non-native speakers (NNS) so as to legitimize these choices and to advocate for more acceptance of World Englishes (WE) in academia. This advocacy for linguistic equality has brought worldwide attention to this theory, paving the way for the concept to grow. It is, indeed, due to the concept of globalization that this theory has thrived.

Therefore, the processes, politics, and phenomenon of globalization in the 21st century inform this research. Translingualism as a theory has traditionally been used in the context of English as a Second Language or English as a Foreign language. This led to the discovery of the disconcerting use of English as a construct of power, which has been recognized time and time again in the literature surrounding translingualism in many forms, including but not limited to: linguistic favoritism (Kachru, 1990), imperialism (Canagarajah, 2017), capitalism (Blommaert, 2010), and fatalism (Eckert et al., 2004). While, all of these categories develop and shed light on the use of language for social power or linguistic capital (Bourdieu & Thompson, 1991), much like the current global language in power, English, this is not a singular phenomenon. Indeed, the notion of using a language as a globalizing tool is hardly a new one, historically speaking.

Hernán Cortés (Cortés, Gayangos, & Charles V, 1866), for example, wrote extensively about the colonization of the *so-called* new world, which was corroborated by

[1] A definition which this work will further complicate throughout the research.

the work of Bernal Díaz del Castillo and Ramírez Cabañas (1970). These authors wrote in journals about their exploits in conquering the Americas, and their written works were later found by historians and published. Through these texts, it becomes evident that by means of improved technology (in this case ships or transportation), the Spanish language was able to cross geographic borders and was forcibly imposed on other cultures, languages and people, long before the neoliberal era where English has thrived. This phenomenon also occurred in the 1700's with the French language following the French revolution and persisting through to the 1900's when English took its place (Keisuke, 2001). This goes to show that with surges in intellectual and technological advances, those who possess these advantages are then able to disseminate a dominant language by means of status and power. With this knowledge of linguistic imperialism as a pattern, I foresee the potential of yet another language in gaining dominant global status, Mandarin[2].

Indeed, Mandarin, as the standardized and privileged version of Chinese, has become an instrumental language to learn due to China's rising presence as a global leader of technology and as an economic force. China has been increasing the number of locations around the world that the country endorses to teach Mandarin, known as Confucius Institutes. In fact, "in less than 10 years' time, nearly 400 Confucius Institutes (CIs) and over 300 Confucius Classrooms (CCs) have been established in almost 100

[2] Chinese has many dialects and Mandarin is one of those. Mandarin is the Beijing dialect considered the standard of Chinese language. "There is a standardized variety, known as *Putonghua*, which is used as the official national language for mainland China. It is based on Mandarin but not entirely the same as Mandarin" (Hua & Wei, 2014). While *Putonghua* was detailed by these authors, they also acknowledge that this is less readily recognized in academic literature, so they decided to use the term Mandarin in their work, as I shall in this work.

different countries and regions" (Hua & Wei, 2014). This shows the immense growth in the trend of those who want to learn Mandarin over other world languages, which has led to the recent acknowledgement of *Global Chinese (GC).* Hua and Wei (2014) explain, "It remains a possibility that the term (GC) may be further expanded to include *Chinese as a lingua franca,* the situation where at least one of the speakers is not an L1 speaker, or Chinese as a foreign, second, or additional language with the rising popularity of the Chinese language globally." Thus, with the histories of colonialization through the use of privileged languages presented in French, Spanish, and English, it is not farfetched to believe in the potential for Mandarin to proceed now in the West in a similar fashion, which should be attended to in future scholarship.

I intend to be one of the scholars to engage in this work. It is largely due to my own experience as a language learner and instructor of three dominant named world languages (English, Spanish, and French), that has brought my attention to a pattern of ascendance of world languages, Mandarin included. Indeed, because I have an affinity for learning languages, I have studied four of the most hegemonic and invasive languages in the world (English, Spanish, French, and now Mandarin), which led me to pursue degrees in linguistics and language education. It is through my personal experiences of learning these standardized languages, including a sojourn abroad, that I became sympathetic to the particular difficulties often times faced by language learners, which in turn fueled my interest in the process of teaching and learning these powerful languages. Throughout my own education I began to recognize a growing need for new strategies to instruct both ESL and FL students so as to help them succeed in this increasingly global

society. This background not only adds a level of reliability to my work, but also a degree of motivation to improve my own instructional pedagogy and to provide my students with invaluable tools when faced with diversity in an increasingly global society.

Consequently, in recognizing the current trajectory of Mandarin, and with my extensive experience in language instruction and research, I see a need for foreign language pedagogy that takes into consideration various linguistic power dynamics and social constructs and then instructs students to be critically aware of their own language practices. Therefore, through this research, I investigate the ability of translingualism not only as a theory, but as an educative practice, to negotiate linguistic diversity and to help language learners to further their education in a more globally conscious manner, specifically in the context of the named languages of English and Mandarin. I take insight from this trend in linguistic dissemination and I explore the possibility of translingualism to destabilize a neoliberal tendency or system to use English as a tool for political, social, or economic gain. Finally, through understanding these systems in place that disenfranchise languages learners, I advocate for a shift in pedagogy within the field of foreign language education (through the example of the two languages of English and Mandarin) towards a more equitable and reflective translingual practice.

I accomplish this by studying language learning strategies that native English-speaking students create to learn the foreign language Mandarin, which are developed out of language association rather than disassociation and are inherently translingual in nature. I take into consideration the connections both within and between languages that each participant of this research makes in order to aid in their acquisition of a new

language. Rather than assuming that other languages or frames of reference detract from their educative contexts. I see these connections as bidirectional transfer (Pavlenko & Jarvis, 2002), which improves student understanding of all languages they hold in their personal repertoire. To assess the efficacy of these language-learner strategies (that bridges language rather than quarantines it), I use global competencies as benchmarks to gauge whether or not the use of translingual practices helps students to gain traction in their development as critically conscious global citizens.

As a contextual basis to this research, the literature review provides a cogent explanation of the theory of translingualism. It describes globalization as a force that has allowed individuals from diverse backgrounds to have increased contact, which necessitated new ways to discuss their interactions, including the concepts of code-switching and code-meshing. These terms then developed heavy ideological baggage which necessitated new terminology, such as translingualism. This section goes on to describe the context in which translingualism has been most utilized, or in other words in English as a Second Language or English as a Foreign Language literature.

In the literature review, I acknowledge that translingualism has gained momentum by highlighting the ways in which the named language English maintains a position of power in current social, political, and economic arenas, in large part due to technological advancements that have led to increased international exchange. This is a pattern seen in the dissemination of both Spanish and French, prior to English. Similarly, increased contact between nations has resulted in English being used as a tool for cultural and linguistic dissemination, which has entitled this language with a growing level of power

and prestige resulting in the potential marginalization of innumerable cultures, languages, and people.

The theory of translingualism, however, attempts to destabilize that potential marginalization by bringing attention to the manipulation of certain languages for political, social, and economic gain, and by promoting the education and use of all languages. Therefore, I place translingualism into conversation with two other theories in the realm of multilingual communication, the theory of the third space and the theory of intercultural rhetoric. By placing these three theories in conversation with one another, this work essentially triangulates translingualism to provide a more stringent theoretical base, where practice is implicit, and where the theory can then move beyond its current context that is solely situated within one language (English).

The complexity of the intersections of these theories require the use of a methodology apt for the task. This research calls for a deeper understanding of the dialogue that takes place not only between interlocutors, but also within an individual learner's mind, which is highlighted by the third space. The methodology must take into account the contextual needs of students in real communicative situations, as is the focus of intercultural rhetoric. Lastly, it must prioritize a holistic understanding of language learning through linguistic interplay, as does translingualism. Thus, in the following section, I delineate a methodological framework that attends to each of these needs, that of a critical ethnographic perspective.

Critical ethnography recognizes the urgency in equitable treatment of people in the context in which they are being studied. This drive for the equality of human rights is not

unlike the focus of a translingual perspective that attends to linguistic equality. While the theory of translingualism can guide individuals in their development and use of language so that they are more globally conscious, critical ethnography can guide researchers in the investigative process in order to hone their research practices in an ethical fashion so that the end result of their work has the potential to be emancipatory. Indeed, while critical ethnography functions without rigid boundaries, it does inform the investigative process, thereby bridging the gap between theory and method and making it a very appropriate methodology for this foundational research.

I discuss the rigorous critical ethnographic process of this research that involved classroom observations and fieldnotes, audio-recorded interviews with language learning participants, and first-hand accounts from the researcher while learning a new language. These data collection methods parsed out whether or not the field of translingualism could also provide sound theoretical underpinnings for future research and solid pedagogies for the instruction of language. This work will thereby add to the literature of translingualism, by giving depth to the theory in regards to language learning, and by furthering the pedagogy of teaching foreign languages in a 21st century context of globalization.

In findings part 1, I begin to describe the data collected from native English-speaking students taking Mandarin courses in the form of observations, document collection, and interviews. This data then leads to overarching translingual codes that were discovered through intensive coding as described in the methodology. These primary codes are further developed by placing them in comparison with the concept of

global competencies which lead to a deeper analysis of the categories and result in more explicit answers to the over-arching research questions. Many of these codes were a result of language learner strategies that participants developed out of association between/amongst languages that they knew and evolved out of various frameworks or frames of reference with which they were previously familiar (i.e. art, or their native language).

The same process takes place in the second findings section as well. This section discovered that students adopted teacher-created strategies in addition to the ones they developed themselves. Additionally, this section begins to look more carefully at the different linguistic codes that students had in their repertoire and were using to aid in their acquisition of a new language. Lastly, this section delineates the strategies that I, as a participant-observer, discovered through my journey of learning the Mandarin language.

Once the data has been described, the discussion section explores whether or not the theory of translingualism has the ability to develop into a useful pedagogy for foreign language instruction, by placing the data in conversation with current and also foundational literature. This then pushes the theory beyond its current context of English as a Second Language (ESL), and leads to a more equitable and emancipatory pedagogy for the instruction of foreign languages. Therefore, after explicating the current context, and discussing the potential for this theory to bridge beyond ESL to include foreign language learning, this work advocates for a more critically conscious pedagogy and for more research in the fields of language education and translingualism.

The last section discusses the conclusions drawn from this dissertation. It provides summaries of the overarching findings of this research. It explains the local and global significance of this work, and in so doing highlights the importance of global citizenship in the 21st century. The conclusions reveal the profound implications not only for the theory of translingualism but also for foreign language education by shedding light on systems that hamper language learning so as to eliminate these obstacles and to improve the future teaching of languages. Finally, it calls for scholarship that further investigates the future directions of this research that have yet to be developed.

Literature Review

In order to achieve a critical philosophy and pedagogy of translingualism in foreign language education, one must first comprehend the theory, and how it came to be. Translingualism was born out of the "friction" (Tsing, 2005) caused by globalism which led to increased contact of diverse populations that became possible through the 21st century concept of globalization. It was in this context of diverse individuals negotiating with one another on a global scale, or globalism, that necessitated new constructs and theories to describe what was taking place. Many of these phenomena being researched intertwined and intersected in new and interesting ways, which yet again needed further theorization that left behind previous terminologies that were laden with ideological baggage, hence translingualism came to light. Indeed, while this theory is not teleological and therefore does not have a clear beginning or end, by discussing translingualism through the catalyst of globalization, this dissertation can finally define the theory in terms of foreign language education that will enable the field to move beyond its current restrictive framework.

Globalization

Globalization is the fluidity of both individual and financial movement, across what was once rigid national borders, largely due to the increased ability of exchange resulting from the technological developments like the internet, and various means of transportation such as international flight. As Eckert et al. (2004) elaborate, "Economic as well as cultural goods are being exchanged along with the current process of globalisation. This implies that not only the economy (i.e. production, transportation, trade), but also cultural products such as art, music, fashion, lifestyle, communication (World Wide Web)

and language are being globalized." Because of these various forms of economic and cultural dissemination, it has often been commented that the world is becoming exponentially smaller, so much so that it is becoming one large village. However, as Jan Blommaert (2010) contests, "The world has not become a village, but rather a tremendously complex web of villages, towns, neighbourhoods, settlements connected by material and symbolic ties in often unpredictable ways." Thus, more and more villages and people have been provided the opportunity to connect across these borders and to interact with those from another linguistic and cultural background in new and uncharted ways. The locations where these individuals meet and interact are what Mary Louise Pratt (1991) calls contact zones. She states, "I use this term to refer to social spaces where cultures meet, clash, and grapple with each other, often in contexts of highly asymmetrical relations of power, such as colonialism, slavery, or their aftermaths as they are lived out in many parts of the world today."

Indeed, globalism has provided entire populations with the ability to interact with others, that were once foreign to them, in new and interesting forms. What used to be entirely bound by nation-states, (i.e. culture, national languages, ways of being/knowing/existing in the world, etc.) can now be exported to other locales. While this certainly provides opportunities for authentic communication, particularly in regards to foreign language education, this can also open the door to various challenges, that although not new, "they are new in intensity, scope, and scale…(thereby forcing) us to think about phenomena as located in and distributed across different scales, from the global to the local, and to examine the connections between these various levels in ways

that do not reduce the phenomena and events to their strict context of occurrence" (Blommaert, 2010). Consequently, globalization is the increased surge of interaction, which has given way to varying language contexts.

Certainly, with these new circumstances came a heightened interest in the consequential ramifications of this increased contact. Researchers and scholars, predominantly within fields under the banner of humanities, began looking more closely at the resulting effects of our progressively interconnected world. New fields in western institutions began surfacing (such as Global Studies, and Instructional Systems Technology) that promised education catering to international affairs, globalization, and technology. Scholarship that theorized financial movement and entrepreneurship grew tremendously. Lastly, previously established fields of anthropology, applied linguistics, and language education, which had been researching such human interaction from the start, began to gain validity and momentum with the concepts that they had developed.

One such concept was the linguistic phenomenon of code-switching, or intentional switching from one linguistic code to another at the sentence level. This term was primarily researched in contexts where two linguistic codes were in close proximity to one-another, thereby necessitating communication across these two languages. While such contexts are ripe for the use of linguistic choice, the study of code-switching specifically focused on the sole use of two named languages contained together at the sentence-level without delving deeper into individual linguistic choice.

This brought scholars to develop a new term discussing the different combinations of language on the discursive level, or code-meshing. While this term certainly attempts

to further explicate intentional choice across more than one language, it is still limited due to its focus on each language that an individual user is producing as entirely separate and self-contained entities. Several terms have ensued attempting to discuss those who have the capability to code-mesh between various languages to suit their individual needs; these individuals have been labeled many things (bilinguals, plurilinguals, multilinguals, etc.), and each term carries with it a significant amount of ideological baggage.

Code-meshing and code-switching describe the *production* of language by users and categorizes them as linguistically competent in more than one language. However, none of these term discuss the potential "friction" (Tsing, 2005) created when these linguistic codes interact. World Englishes (WE) as a theory emerged to describe this friction. This was in large part due to the increased use of English worldwide, which resulted in new combinations of linguistic codes in a variety of regional contexts.

Suresh Canagarajah, a forward-thinking scholar at Pennsylvania State University, has been critical in defining and legitimizing the field of World Englishes. Canagarajah (2006) acknowledges that while these are not new concepts in a global context (Khubchandani, 1997), scholars must continue to advocate for World Englishes in academia, so as to bring legitimacy to those forms of linguistic expression. He states, "Having criticized the field of composition and other progressive scholars for their limitations in accepting WE in academic writing, I must confess that I have myself held such positions in the past. The extent to which my radicalism extended previously was to argue for alternative tone, styles, organization, and genre conventions in formal

academic writing" (Canagarajah, 2006). Thus, while Canagarajah asserts that different varieties of English need to be accepted in academic contexts, he also took WE a step further by advocating not only for the acceptance of dialects or variations of a named language, but also for the validation of individual rhetorical and linguistic choice in ones' own practices of communication, which has essentially become translingualism.

Translingualism

The term translingualism developed out of the combination of *trans* or across/beyond/through and *lingual* or pertaining to language. It was established as a means to distance itself from terms such as code-switching and code-meshing (as described above) and the criticism that they received. It was also created, however, as a means to destabilize the concepts of first language (L1), second language (L2)[3] etc. that categorize each language that an individual learns as entirely separate linguistic codes rather than a cohesive linguistic repertoire.

This way of thinking created rigid dichotomies between those who are monolingual speakers of a named language versus those who are multilingual. Canagarajah (2013b), as the foremost scholar of translingualism, states, "These binaries may give the impression that cross-language relations and practices matter only to a specific group of people, i.e. those considered multilingual. However, the term translingual enables us to treat cross-language interactions and contact relationships as fundamental to all acts of communication and relevant for all of us." Therefore, he asserts

[3] While I understand that these terms are problematic due to their understanding of each linguistic code as an entirely separate entity, I also understand them to be necessary evils as there is limited vocabulary to describe these terms outside of a monolingualist paradigm.

that there is *need* for the new terminology, or in other words neologism, of translingualism. Canagarajah advocates "I must emphasize that the neologism 'translingual' is indeed needed. Existing terms like multilingual or plurilingual keep languages somewhat separated even as they address the co-existence of multiple languages" (2013a).

Furthermore, simply addressing the co-existence of multiple languages is not enough, according to Canagarajah. Rather, he suggests that there is a need to go beyond monolinguistic ideologies, and other scholars agree. Take for example, Jerry Won Lee (2018), and his discussion of the harmful ramifications of maintaining a monolingualist framework within language education. He states,

> The monolingualism that is confronted by translingualism is not the assumption that people should speak one and only one language. Rather, it is the ideology of monolingualism that aspires to quarantine languages from contact with each other, associating language mixing with contamination and improficiency. While it may sound paradoxical, even many common understandings of *multi*lingualism are bound to a *mono*lingual orientation to language in the sense that multilingualism is traditionally understood as the ability to use multiple languages in an ostensibly pure, hygienic form, as if by an educated monolingual native speaker within a homogeneous speech community, or what Pratt (1987: 50) has termed the 'linguistic utopia.' Heller (1999: 5) refers to this expectation of multilingualism as 'parallel monolingualism.' Thus, when an individual is commended for being able to speak multiple languages, we are commending their proficiency not as a multilingual, but as a parallel monolingual. Translingualism, on the other hand, does not reduce proficiency to such narrow and latently monolinguist metrics.

Due to this concept of parallel monolingualism, where each language must remain separate entities, multilinguals find that they can only accept one language as *native*, leaving all other linguistic codes in their repertoire as *non-native*, or somehow less than adequate. Binaries that maintain monolingualist tenets, such as native speaker (NS) versus non-native speaker (NNS), are not only reductionist, as they detract from the

spectrum of possibilities that lie between the two extremes, but they detract from both extremes in and of themselves.

Naturally, for the concept of non-native, it is not difficult to parse out how individuals that fall within this category are marginalized in their use of their *non-native* languages. These individuals are continually reminded of their non-native status to a language, and they are disenfranchised to the extent of often times being excluded from literary cannon and publication due to perceptions of *non-nativeness*. However, monolingual individuals are also represented in a very shallow light through this binary. In fact, Canagarajah (2013b) suggests that monolingual individuals too possess translingual skills. He explains, "Those who are considered monolingual are typically proficient in multiple registers, dialects, and discourses of a given language." Horner, Lu, Royster, and Trimbur (2011) agree "virtually all students who are monolingual in the sense that they speak only English are nonetheless multilingual in the varieties of English they use and, in their ability, to adapt English to their needs and desires." Thus, translingualism further complicates what it means to be monolingual.

Translingualism offers a much more holistic viewpoint of a speakers' repertoire and abilities, by valuing an individual's prior linguistic experiences. This can even include the most extreme of monolinguals who potentially have struggled with, or have never had exposure to other cultures or languages, but do have a notion of how to transition between different registers and dialects of English. This was found to be the case, even for students in the Rural-Rust Belt of America who were in mostly impoverished monolingual contexts (Panos, 2016).

Translingualism has the ability to better instruct both multilingual and monolingual individuals, which has been demonstrated in Canagarajah's (2013a) edited book *Literacy as Translingual Practice: Between Communities and Classrooms*, through which diverse authors detail successful uses of the theory of translingualism. For example, several chapters detail the use of translingualism as a pedagogical tool. For the authors translingual pedagogy is used as a way to teach different genres, audience expectations, and language strategies given specific contexts of language.

In this text Canagarajah and other authors instruct students to develop translingual agency and character, so that they may "develop tactics for communication and expression in order to respond to the strategic and hegemonic forces of languages already in place" (Canagarajah, 2013a). The authors ponder translingualism across various languages, such as Arabic, Chinese, French, Sequoyan, and Swahili. More specifically, Christiane Donahue's chapter uses the translingual tactic of recasting for French and English students writers, and finds that "Student writers in both cultural groups negotiated the discursive situation in similar ways, adapting to forms of accuracy and appropriateness (in Kramsch's 2006 terms), but also pushing back against them textually, testing the limits of university writing conventions, whether French or English" (2013a).

Beyond Canagarajah, other authors have identified more inclusive foreign language education practices. Ofelia Garcia and Tatyana Kleyn (2016) bring together various authors that detail active engagement with Translanguaging – another term nearly indistinguishable from translingualism, except in its efforts to disabuse language

from political boundaries – in which they highlight successful engagement of similar strategies in their practical application to educative contexts. These authors, much like those of the translingual camp, advocate for the acceptance of constantly evolving language practices, which may be employed strategically. "A speaker's linguistic repertoire is not set or static, nor innate, but emerges and is dynamically altered through social interaction" (García & Kleyn, 2016). This important volume looks at translanguaging as a pedagogy and includes tactics such as: code-switching as a literary device for creative writing; the use of translation as a tool for understanding; and incorporation of multilingual and multimodal texts for increased comprehension regardless of language. These tools are used to build student self-confidence and negotiation skills, and help to actively fight against negative stereotypes, paving the way for more open and complex conversations among diverse students.

This more holistic understanding of translingualism is in large part due to its interdisciplinary nature, where the theory is not heavily weighted within any one disciplinary silo. Claire Kramsch (2000) has been advocating for the interdisciplinary cooperation in regards to Foreign Language Learning (FLL) and Second Language Acquisition (SLA) for years, she states "Foreign language education and foreign language methodology may draw on insights from applied linguistics and on research in educational or social psychology, as well as on literary studies or critical theory." Thus, the theory of translingualism has begun to shift beyond the context of linguistics, and of composition and rhetoric, to reach other disciplines and new demographics. Canagarajah himself said in an interview that various disciplinary fields can share theoretical

assumptions provided by translingualism while focusing on different groups of students and demographics (Canagarajah, 2015). Hence, translingualism has been seen in the fields of: literature (Artiano, 2016), language policy (Pennycook, 2017) and with increasingly diverse demographics, such as in Pakistan (Ashraf, 2018), and Africa (Canagarajah, 2016a).

However, each of these contexts have in common one thing, the language of focus in the research is English. Suresh Canagarajah has written extensively about the named language English, particularly when used by non-native speakers (NNS) in their respective English as a Second Language (ESL) or English as a Foreign Language (EFL) contexts (2002, 2006, 2013a, 2013b, 2014, 2016a, 2016b, 2017). Canagarajah's scholarship provides a new paradigm from which to instruct writing and communication, in such a way that does not impose a Standard Written English (SWE) on students. His primary concern with teaching SWE is that it may be seen as the oppression of a dominant language, as has been evident with English through a neoliberal agenda.

Neoliberalism

The rise of neoliberalism provides the context where reflective translingual practices are increasingly necessary. It is a phenomenon that is closely related to free market trade associated with capitalism, but in more recent years has reached beyond the context of business and finance to further exploit other institutions (i.e. Education). For example, Connell (2013) asserts that, "Increasingly, education has been defined as an industry, and educational institutions have been forced to conduct themselves more and more like profit-seeking firms." Due to this shift in perspective the *industry* has turned

education into a commodity for the privileged rather than an inherent right. This is especially true in the case of foreign language education and those students who are learning English as a second language, who come to the United States for higher education. Indeed, these international students often times pay significantly more tuition to attend these western institutions (Shapiro, Farrelly, & Tomaš, 2014).

By allowing institutions of higher education to treat language as a commodity, a market-place has been created for named languages that are considered to be of capital interest in the global arena. In this context, Standard Written English is promoted as the primary linguistic commodity that consumers need in order to succeed in a globalized world. The promotion of certain standardized languages can essentially disenfranchise those who do not possess access to learning the language, as may be the case in low-socioeconomic communities and/or populations that live in remote or rural locations. In these instances, the commodified language can marginalize native languages and cultures by either making their heritage appear unnecessary or obsolete (as is the case in several endangered or extinct languages), or by enveloping the native language within the target language (as is seen in several creole languages).

This type of commodification of language and forced language instruction has been recognized as having the potential to not only marginalize linguistic populations outside the desired code, but to also have serious ramifications for the native languages which these populations speak. For example, Eckert et al. (2004) discuss the potential of the named language English to eradicate, or in other words "murder" other languages: they state, "Whenever the language of a dominant nation is introduced into a less powerful

society, the indigenous population may regard the new language as more prestigious than their native tongue (i.e. people who speak the former fluently have more access to authority) and therefore gradually turn bilingual. The country's indigenous language is in time abandoned or incorporated into the foreign one." This is linguistic colonialism at its worst, and it is a ramification of a neoliberal agenda, where the use of a more prestigious or powerful language is used to diminish or eradicate another for the social, political, and economic gain of those who possess the standard and privileged language.

Indeed, economic gain is not the only advantage that can be attained from the promotion of a privileged language. As Bourdieu and Thompson (1991) indicate, there is also the potential for social gain when a linguistic code has prestige over other languages. Bourdieu's idea of habitus, in its purely linguistic form, defines language as a tool to create a power differential, which is particularly salient in lieu of neoliberalism. He states, "The fact that different groups and classes have different accents, intonations and ways of speaking is a manifestation, at the level of language, of the socially structured character of the habitus."

With so many dialects, variations, and permutations of languages in the world, it seems absurd to categorize an individual's status based on the way they speak languages. Yet, it is due to this incongruity that translingualism has gained traction as a theory and pedagogy, which deconstructs the power differential of English by promoting both spoken and written linguistic creativity and agency. Pennycook (2008) advocates for the potential role of translingualism by stating:

> To argue for a monolithic version of English is clearly both an empirical and a political absurdity, but we need to choose carefully between the available models

> of pluricentric Englishes, and might be better off thinking in terms of plurilithic Englishes. This notion can avoid the pitfalls of states-centric pluralities that reproduce the very linguistics they need to escape in order to deal with globalised linguascapes. This can help us escape from the circles and boxes based on nations that have so bedeviled world Englishes and linguistics more generally.

Again, Pennycook argues for a theory that moves beyond a monolinguistic mindset to advocate for more inclusive pedagogies that acknowledge the coalescing nature of language, as a means to escape from state-centric pluralities or the misconception that nation states still exist. Indeed, it is due to what Pennycook calls "globalised linguascapes" that the field of foreign language education is shifting. Claire Kramsch (2014) not only reiterates this reality, but goes on to aptly describe the field and some of the difficulties it faces in a more globalized world:

> Modernity, a product of the 18th-century Enlightenment, is characterized by all the features that FL teachers take for granted: the existence of nation-states, each with their national language and their national culture; the existence of standardized languages with their stable grammars and dictionaries that ensure the good usage of the language by well-educated citizens that FL learners are expected to emulate; the superiority of national languages over regional dialects and patois; the clear boundaries between native and foreign languages and among foreign languages so that one can clearly know whether someone is speaking French, German, or Chinese, standard Spanish or regional Spanish; the codified norms of correct language usage and proper language use that language learners have to abide by for fear of not being understood or not being accepted by native speakers…In our late modern era, scholars are concerned that globalization is bringing about deep changes into our ways of thinking, learning, and knowing that educational institutions are not prepared to deal with.

This quote highlights how previous, I would argue outdated, theoretical frameworks and methodologies, specifically for the teaching of foreign languages, have had the benefit of strict national boundaries and standardized languages. However, considering the phenomenon of globalization and the resulting fluidity of individual mobility, national boundaries and the standardization of language are no longer essential.

Translingual Approaches to Global Linguascapes

Therefore, with named world languages such as Spanish, French, English, and now Mandarin, translingual scholarship anticipates not only the use of these languages in lingua franca situations, but additionally recognizes that these languages are interacting on a global scale through individuals with improved means of communication and mobility, thereby aiding interactions beyond national boundaries.

> What we are faced with now is a more complex picture in which English co-exists with another emerging lingua franca, hence Mandarin Chinese, in many world contexts. Instead of valuing one international lingua franca (English), possibilities are emerging that English-Chinese bilingualism will be valued in many international communication contexts that are already multilingual in different ways. (Sharma, 2018)

This current global linguascape is quickly becoming more and more complicated, and requires further scholarship. Jordan (2015) clarifies how translingualism can begin to investigate this context with a very apt metaphor, he states, "translingual approaches represent the thin end of the wedge opening a door to fuller understandings of what linguistic diversity actually entails."

While, this thin edge of the wedge, in other words translingualism, has been represented by scholars such as Bawarshi (2016); Canagarajah (2016b); Cushman (2016); Dryer (2016); Gilyard (2016); Guerra (2016); Leonard and Nowacek (2016); Trimbur (2016) in their contributions to the Translingual special issue to the College English publication, more work needs to be done. This thin edge has been discussed with trepidation by second language studies (SLS) theorists (Atkinson et al., 2015). It has been celebrated by scholars in Education (Coronel-Molina & Samuelson, 2016; Lee, 2016; McAllister, Irvine, & Chair, 2002; Panos, 2017). Lastly, it has been thoroughly vetted in Teaching English to

Speakers of Other Languages (TESOL) scholarship (Canagarajah, 2002, 2006, 2013a, 2013b, 2014, 2016a, 2016b, 2017).

What these authors have discussed and reconstructed is that the very idea of what entails translingualism is an ever emerging, shifting, and developing construct. Horner, Lu, Royster, and Trimbur (2011) state "translingualism is itself always emergent and variable, and those attempting to align themselves with 'translingualism' always face the task and responsibility of consciously, deliberately, and most importantly continuously recreating that to which they are aligning themselves." Considering this hermeneutic, dialogic, and developing nature of translingualism, and since this theory comes from the interaction of languages, which in and of themselves are quite nebulous, it is easy to see the inherent difficulty of applying this theory.

Furthermore, while the previous scholarship, mentioned above, details the extensive work of translingualism with the named language English in contexts with non-native speakers of the language, very little translingual literature looks beyond the context of English dominant discourse to study other forms of linguistic imperialism and/or interesting language usage in global contexts. More specifically, very few texts, have studied translingual tactics being used by native speakers of English learning other languages or the use of translingualism in contexts without English at all, despite the theory advocating for creative uses of any language (García & Kleyn, 2016). One of the few examples of this, includes the work of Coronel-Molina and Cowan (2017), where they discuss translingual literacy in the context of Amerindian populations in Peru and the United States. This powerful text looks at translingual practices through space and time

to delineate efforts of resistance against linguistic imperialism in South America. This shift in perspective is highly beneficial to the theory of translingualism and must be nurtured in future research.

Additionally, the responsibility for extending translingual pedagogy must not fall on non-native speakers of English alone. The linguistic dominant discourse of English is used as a commodity in large part due to the acceptance of native speakers of this privileged code refusing to learn another language due to the convenience of their language being used as a lingua franca. This leaves a gap where language learning responsibilities fall outside the purview of native speakers of English. This is a fallacy that must be rectified. For example, Cohen, a native English-speaking scholar notes the benefits of knowing multiple languages when learning a new one. Cohen himself remembers:

> drawing on other languages that he had learned, such as Japanese, Hebrew, and his Romance languages (Spanish, French, and Portuguese) when learning Chinese. For example, when using the strategy of checking what could be learned from errors in word order, he found that his knowing other languages made it interesting for him to see how Chinese communicated concepts syntactically. He found that usually the word order patterns of Chinese were similar to those of one or another language that he had already studied. So it stimulated his curiosity to see when he got feedback on his written sentences how well he predicted acceptable word order. (Cohen & Li, 2013)

Global Competencies

The authors compiled above have just begun to explore translingualism, in varying contexts through differing interdisciplinary lenses to see a broader and more holistic viewpoint of the implications of globalism in language learning at both the micro level (specific languages, classrooms, contexts) and macro level (connections made across

various locales and languages). One author, however, that has detailed extensively the macro and micro implications of foreign language learning is Manuela Guilherme (2002b). Guilherme discusses the political implications of teaching a foreign language in her text *Critical Citizens for an Intercultural World: Foreign Language Education as Cultural Politics*. She states:

> English teaching is at a crossroads because, on the one hand, it has become a language for global communication, 'Inglês para a comunicação global', and global knowledge, 'língua de conhecimento global', but, on the other hand it is not a *lingua franca* in its exact terms because it is always conveying some kind of culture. Therefore, it can be used as a means of communication among native speakers, who may be culturally very different, between native speakers and non-native speakers as well as among non-native speakers and, because language always carries culture with it, each situation implies complexity and negotiation. If you are a non-native speaker, you have to 'exprimir a tua própria cultura noutra língua' (express your own culture in another language) and, moreover, 'com os falantes nativos tem que ser negociado' (it has to be negotiated with the native speakers), wherever they come from, Scotland, New Zealand or South Africa, because 'vocês falantes dessa língua tem que saber aceitar esta minha interpretação de vossa língua' (you, native speakers, will have to accept my interpretation of your language).

Thus, in addition to instructing students about a target language, grammar, pronunciation, and culture, it is also imperative to teach them how to negotiate their perspective within a variety of diverse contexts. These "contact zones"(Pratt, 1991) have native speakers from a multitude of different socio-political backgrounds, which makes teaching global competence of the utmost importance.

A globally competent individual has the critical capacity to recognize his or her own situation and practices as intricately linked to the phenomenon that occur on a global scale but manifest in subtle ways in their local daily lives. Thus, they draw connections from the local to the global and vice versa in order to gain a more holistic understanding

of transnational processes. They can respectfully engage with difference and reflect on their worldview and beliefs in order to continually re-evaluate their own perspectives. In so doing, these individuals learn to better negotiate the friction that may occur when the contexts of difference collide, and they see these collisions as opportunity for education and for action rather than examples of what is *other* or *foreign*. In order to further explain what it means to be globally competent, the Asia Society and the Organization for Economic Co-operation and Development (Colvin, Edwards, Organisation for Economic Cooperation and Development, & Asia Society, 2018) have delineated four dimensions of global competence.

> The first dimension is the capacity to critically examine issues such as poverty, trade, migration, inequality, environmental justice, conflict, cultural differences, and stereotypes. The second is the capacity to understand and appreciate different perspectives and world views. The third dimension is the ability to interact positively with people of different national, social, ethnic, and religious backgrounds, as well as those of different genders. The fourth dimension builds on the first three and stresses being willing to act constructively to address issues of sustainability and well-being. Taken together, these are the four aspects of a singular concept, which is global competence.

I argue, global competencies are an integral component of translingual practices in the foreign language classroom. Through fostering translingual practices in foreign language education and by developing a student's ability to represent their own culture and perspective through another linguistic code (as highlighted by Guilherme (2002b)), educators are in fact developing global competency.

As translingual learners, students are afforded the ability to negotiate their personal linguistic repertoire and to take different perspectives, which helps them develop as critically conscious global citizens. Translingual practices thus build global

competencies in students, but these global competencies can also provide a way to gauge the efficacy of translingual practices themselves. Through a foreign language education, teachers can begin to open students' eyes to different perspectives around the world. However, by instructing foreign languages in a more translingual fashion, teachers allow for students to develop strategic negotiation skills across languages in their personal linguistic repertoire. And by developing those skills of negotiation, students are afforded with the foundation of global competence, where they not only recognize the vastly interconnected web of the global but they also feel a sense of responsibility and connection to improve the global context by their very participation within it. Therefore,

> global educators should aim to foster global understanding by helping their students see the entire world – through a plurality of perspectives – as a place to which they are firmly connected. By doing so, students will begin to see themselves as complicated knots whose responsibilities span many contexts, far and near. They will learn how to shift between viewpoints informed by cultural idiosyncrasies and those rooted in transnational trends. In short, students will go global. And once they do, they will never stop seeing knots through their global prisms – or, ideally, caring about the world and their impact on it. (Kahn, 2016)

Indeed, it is within this context of increasingly interconnected communities and responsibilities that necessitates a translingual form of instruction. A need exists for educated populations armed with communicative tactics, who can navigate these diverse contexts with tact. This need can be fulfilled through the use of a more translingual pedagogy in higher education, particularly in language classroom settings.

A translingual theory emphasizes the need for negotiation between and across diverse interactions, and it enables individual choice of appropriate linguistic repertoires and registers. Therefore, this research will gauge whether or not translingual tactics indeed lead to the attainment of global competence in students by seeing if the data and

codes discovered align with global competencies, as defined by Indiana University's Center for the Study of Global Change (Center for the Study of Global Change, 2018). If such a connection indeed does exist, then this research will discover strategies to aid students, empowering learners "to be *woke*", or critically conscious in their cross-cultural communication (Romero, 2016).

It is through this drive for the equitable treatment of our students and with the hope that we as educators may equip them with the tools they need to be ethical ambassadors of their own language and culture that makes this form of research paramount. Students must be prepared with both a strong general knowledge and technical background to cater to global technologies and economic forces that are constantly changing and actively working against them (Tucker, 2017). This means that students must also be able to continually grow, learn, and adapt so that they are *globally aware*. Translingualism as a theory and pedagogy has the potential to provide students of foreign languages with an emancipatory education that can prepare them to participate as global citizens.

I will expand translingualism to incorporate global competency criteria. I will do so by expanding its current purview beyond the English as a Second Language (ESL) context and into all language education arenas, including all levels of learning. I will begin to expand the theory by going beyond the context of the written word, as translingualism also applies to spoken language. I will redefine translingualism away from a theory with little real-life or pedagogical application to a critical philosophy and

practical pedagogy that supports language learners and enables institutions of higher education to meet the high demand for critically conscious and globally ready citizens.

Therefore, with the goal of equitable language instruction through translingualism and the development of global competencies in foreign language students in institutions of higher learning, I will contribute to the scholarship of translingualism through triangulating the theory in an interdisciplinary manner, so as to strengthen its theoretical underpinnings and pedagogical implications. Additionally, by stepping outside of any one disciplinary silo, I will validate translingual practices by pushing the theory of translingualism beyond its current use of teacher centric research and English as a Second Language arenas.

I have already conducted relevant research in this field. For example, through the use of triangulation of translingualism, I found that students sought assistance in English composition courses of western institutions of higher education. Non-native speakers (NNS) of English sought out many different resources that were translingual in nature, and were often times suggested or offered by their instructors, as a means to cope with the challenges of the immensely high expectations found in English for Academic Purposes (EAP) courses (Stewart, 2017). Additionally, native-speakers (NS) of English sought similar assistance by transferring concepts from their L1 to their L2 and vice versa and then asking for instructor feedback on these tactics. This was evident in the use of "pictophonetic" memorization tools, which involves using personal frames of reference for each individual learner (in this case art) and the participant's native-language (in this case English) to help them to remember how to draw symbols in a new language, i.e.

characters. Below (see figure 1) is the example of a character for "to serve as; to be", which a participant remembered by thinking of the character as a "*serving bowl with steam*" (Stewart, 2018).

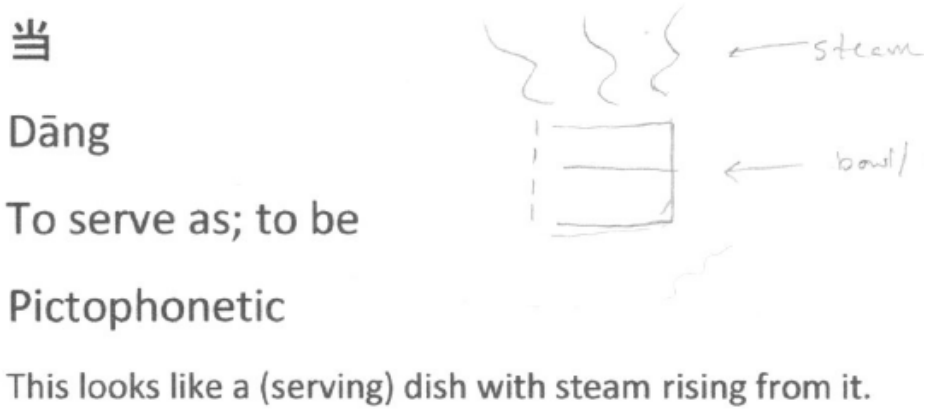


Figure 1

These publications look at translingualism as a guiding theory, that may help to explain the perspective of the students in these courses. Through the positioning in these studies, I discovered resourceful uses of different student strategies that were born out of familiar frames of reference, such as cross-language associations and the use of interdisciplinary frameworks (like art, in the example above). This indicated an ingenious use of the third Space (Witte, 2014), which allows collaboration between the two languages on an individual level, and is exactly what translingualism purports to do. Additionally, by looking at *how* students take different frames of reference and apply them to foreign language learning, I saw how students began to "scaffold" (Vygotsky, 1978) information from one language in order to further develop another language.

This is consistent with the perspective of Sarah Nakamaru (2010), who states that having a Vygotskian orientation can help educators to improve their students' language

skills through "scaffolding in expressing what they want to say in the first place, e.g., by providing appropriate vocabulary or modeling (with) the use of idiomatic lexical chunks and sentence patterns." This is echoed to a great extent by Jessica Williams (2002), who states,

> The zone of proximal development emerges collaboratively and individually and is subject to constant change. Some learners may be almost ready for self-regulated activity, requiring only the most implicit guidance. Other learners may need far more—and more explicit—assistance and continued reliance on an expert for *scaffolding* of new knowledge. Scaffolding is the support provided by the expert that allows the learner to perform the new task.

Therefore, the use of the Vygotskian zone of proximal development (ZPD) or *scaffolding* could provide language educators with the ability to motivate students through knowledge that they already have in order to obtain new information that they may not have been able to achieve on their own. Indeed, scaffolding suggests "that exterior dialogues are necessary to inner speech and an awareness of one's own thought process"(Belenky, 1986). Teachers can help foreign language students to achieve this inner speech, which will inherently improve their language capacity, regardless of which language they happen to be developing at the time. This is not only reflected in translingual practices, but is strengthened through conversation with the theories of the third space and intercultural rhetoric.

Theoretical Framework

There is certainly a need for conversation amongst these three theories due to the dichotomy between teaching a standard written English (SWE) versus teaching translingual practices, and what constitutes translingualism versus monolingualism. While translingualism, as it has been theorized thus far, promotes the use of all linguistic

codes available to a multilingual individual, as Canagarajah asserts, the theory may lead to a lack of understanding between the author and their audience. Therefore, translingualism has received a great deal of criticism surrounding its lack of theorization and usefulness in the actual English as a Second Language (ESL) classroom. This could be a detrimental critique that may hamper the continuation of translingualism, without further development of the theory in regard to real life application. Thus, in addition to the contributions that Canagarajah has brought to the study of translingualism, other theoreticians have lent insights into the needs of multilingual learners that can provide a more thorough theoretical framework from which to develop translingual theory.

For example, the need for a SWE has been discussed in great detail by Dr. Ulla Connor (2011), who insists that multilingual learners must effectively convey information to a native readership in specific contexts, through her foundational work with intercultural rhetoric (IR). Connor suggests that in order to be able to be accepted by readers of English, one must first come to understand the conventional standards of the language. Connor has used IR in the context of English for Specific Purposes (ESP) as a means to guide practices both in the ESL classroom and in other specific settings such as in the context of medical literacy.

These two most prominent theories of translingualism and IR need not be at odds with one another. While both camps have very compelling arguments, it is the combination of the two that provides a more comprehensive reality for learners in the 21st century. In order for communication to take place (such as the examples found in the ensuing research), one must communicate "based on meeting the expectations" of a

specific audience or context (Connor, 2011). This means following a standard code that has been widely accepted in a particular society. However, "We must keep in mind that 'standard' language is also an ideological construct and accommodates considerable hybridity. What is important is that users negotiate both the diverse semiotic resources in their repertoire and the context to produce a text that is rhetorically most appropriate and effective for the situation" (Canagarajah, 2013b). In this manner, teachers can instruct students not only the standard written expectations of their potential audience, but they can also encourage diverse uses of personal rhetoric through negotiation of the interacting linguistic codes that each student may have. Such collaboration of these two theories would enable an applicable spectrum of instruction that suits the needs of diverse students. Thus, products of communication would ultimately be a result of the choices made by each individual attempting to communicate.

Translingualism

Indeed, Suresh Canagarajah has been at the forefront of the promising field of translingualism, by advocating for more inclusive pedagogical practices and research methodologies since the 1990's. This author has highlighted the often-times disenfranchising practices of teaching English, chiefly to speakers of minoritized languages. Through his research, translingualism has developed into an increasingly legitimate theory. Therefore, a Canagarajahian framework would entail an acute awareness of student diversity with passing attention to the expectations of a native-readership. Consequently, teachers would need to tailor instruction accordingly so as to prepare young multilinguals for the various contexts in which they may find themselves.

And in so doing, would endow these translingual students with various rhetorical tools to aid them in maneuvering within a multitude of contexts.

In order to do this, Canagarajah suggests that "rather than simply *joining* a speech community, students should learn to *shuttle* between communities in contextually relevant ways. To meet these objectives, we should perceive 'error' as the learner's active negotiation and exploration of choices and possibilities" (Canagarajah, 2006). By giving students more freedom with their own rhetorical practices, they become more capable participants in knowledge production and strengthen their own agency within varying contexts and communities. Indeed this is the very purpose of institutions of higher education according to Meiland (1981), who explains that this is what sets colleges apart from other educative contexts. Thus, by taking a translingual approach, universities can come closer to their goals of educating well-rounded forward thinkers.

This method would also aid universities in avoiding pejorative teaching methods that encourage a neoliberal agenda. In his most recent book, *Translingual Practices and Neoliberal Policies: Attitudes and Strategies of African Skilled Migrants in Anglophone Workplaces*, Canagarajah (2017) justifies how translingualism as a theory does not encourage neoliberal ideologies, but rather undermines them. According to Canagarajah, it is through a translingual pedagogy and a critical methodology that individuals can subvert a neoliberal agenda. He states, "Those who boast of critical interest of community empowerment should distinguish this resistant language orientation, promote it among students and professionals, and further theorize its ramifications. Adopting a deterministic orientation, that no language practice or ideology is free of exploitation by

neoliberalism, leads to a politics of despair. More importantly, it demonstrates a reductive view of human agency and social action" (Canagarajah, 2017).

While translingualism certainly fights against neoliberal agendas by empowering students from all linguistic backgrounds, it has been ardently criticized for not arming students with appropriate language standards that a native readership would come to expect in a wide array of professional contexts. If such institutions are not preparing their students to succeed as professionals, then these places of higher education are doing a disservice to those learners. Therefore, translingualism needs to prove rigorous as a teaching pedagogy and a research methodology, through a strengthened position in collaboration with other theoretical frameworks.

The Third Space

Within the field of Applied Linguistics, several theories have detailed language processes at great length. One such theory is that of the "Third Space". This work championed by Dr. Arnd Witte (2014), head of the School of Modern Languages and Cultures at Maynooth University in Ireland, explores the process of the intersubjective consolidation that takes place when learners of a second language (L2) must reconcile two competing linguistic codes throughout their language learning process. He states:

> Therefore, in parallel to the development of the intercultural third space…, it can be assumed that the learner will also develop an interlingual form of private speech, based on the subjective interplay, or blending, of L1 and L2 linguistics, conceptual, and cultural elements. This, however, does not imply that the learner develops a completely new form of language; he or she rather is able to switch between languages according to context and, to some extent, blends and fuses underlying concepts and patterns (Witte, 2014).

What Witte is essentially suggesting here is that all speakers of a language make linguistic choices depending on the audience and the context of the illocutionary speech act.

Accordingly, speakers who have more than one language to draw from will do so, taking into consideration all the linguistic tools that they have in their repertoire.

The ways in which multilinguals use their various linguistic codes and the ways these languages interact have also been further detailed within the field of Second Language Acquisition (SLA) studies where the construct of linguistic transfer has been discussed at length, more specifically to elaborate on the contact between such differing languages as English and Chinese (Cai, 1993; Duan, 2011; Kirkpatrick & Xu, 2012; Mohan & Lo, 1985; Zhou, 2013).

These authors discuss types of transfer including: language interference, transfer of rhetorical differences, positive transfer, and false transfer. Language interference is also frequently called negative transfer and has to do with aspects of the native language that trickle into the second language and prevent comprehension. "For some scholars, the term transfer carries behaviorist notions that a known language can negatively 'interfere' with the acquisition of another" (Lorimer-Leonard & Nowacek, 2016, p. 258). Transfer of rhetorical differences is perhaps one of the most fascinating forms of transfer. This form of transfer occurs when a rhetorical device from one language is translated over to another. In the case of English composition students from the People's Republic of China (PRC) a form of rhetorical transfer is the impressive way in which they conclude a paragraph or essay. One instructor from the pilot study to this research said "they've been able to maintain that eastern identity because the sensibility that informs the sentence is eastern, but they have brought that sensibility to a western context… (this rhetorical transfer) usually is in the middle of the conclusion… and it just packs such a

punch. But I think that, if I had to single out one single aspect of L2 writing that is distinctly L2, it is that. That tendency to have that sentence" (Lydia, 12:00.0). Positive Transfer is the often times less discussed aspect when a student's native language will help the student to intuit things, like cognates in another language. False Transfer is highly interesting in that it happens when a student uses an online translator to translate whole sentences which come out looking like negative transfer from an L1 but are indeed errors that are due to a deceptive translation device.

What very few authors have discussed is the concept of bidirectional transfer, which "underscores the unstable nature of 'native-speakerness'"(Pavlenko & Jarvis, 2002). Therefore, in this field, the idea of transfer is no longer shackled to the concept of negative transfer of an L1 onto the schema of an L2 learning opportunity. Instead, rather, linguistic give-and-take have been observed, much like practices of translingualism have demonstrated, which has shed light on more positive attributes that multilingual speakers gain with each new language learned.

Additionally, these positive attributes of multilinguals and their abilities to shuttle between linguistic codes due to this highly developed concept of bidirectional transfer has gained significant attention in research in large part due to recent technological advances and the increased fluidity of human movement. Since more and more people have gained access to technological resources, they have had direct access to a growing number of language-learning assistive websites and applications such as "Duolingo" (Nushi & Eqbali, 2017). As a result of the phenomenon of globalization, more people almost out of necessity have become multilingual, which has led to further complication

of what it actually means to be a *native speaker* of a language. Therefore, Witte discusses this "new and growing ability to access information on different cultures and places digitally, (which also) builds the possibility of individual narration of identity and gives way to the pluralization of identities as well" (Stewart, 2015).

Through an appreciation of Witte's notion of the third space (2014) where individual narrative meets identity and is therefore given space to thrive through reinterpretation and plurality, a multilingual can put into conversation the various linguistic, cultural, and theoretical structures at their disposal. They can be acknowledged and accepted as creative agents of their own identity and language. They can be translingual.

Intercultural Rhetoric

With this strengthened concept of translingualism and its potential within the third space, the next logical step in the furtherance of this model is to take it beyond simple theory and into practice. However, in order to do this, yet another theory that has hard won its place in education is needed to provide additional rigor to this framework, the theory of intercultural rhetoric (IR).

The theory of intercultural rhetoric was born out of the idea of contrastive rhetoric (CR). CR was developed in the mid 1960's, by Robert Kaplan in his essay "Cultural Thought Patterns", which attempted to study contrasting rhetorical moves characteristic of a different culturally bound writing context. This focus of research, however, received extensive criticism for pejorative oversimplifications of rhetorical underpinnings from various cultures and their means of written communication, essentially disenfranchising

said cultures, while exalting those of a western academic background. These criticisms, essentially stonewalled the continuation of CR, until Ulla Connor, a foremost scholar of Contrastive Rhetoric, took into consideration these opposing arguments and endorsed the change of both the term and the field into what is now known as intercultural rhetoric (IR). Currently this research is a burgeoning and legitimate field.

In her book, *Intercultural Rhetoric in the Writing Classroom*, Connor (2011) not only pays extensive attention to the previous criticism of Contrastive Rhetoric, she also provides a sound resolution to these arguments while highlighting future possibilities of the field. Connor concedes that while teaching a dominant language could indeed produce marginalization of smaller cultures in a classroom (as CR did), by overtly acknowledging this disenfranchisement and instead highlighting an appreciation of diversity, a standard language can still be taught. Intercultural rhetoric attempts to build such acceptance of diversity across written cultural and linguistic discourses, while enabling teachers of such writers to help them cope with these differences. IR touches on the need to eliminate the *us versus them* dichotomy and to embrace fair representation of all cultures and their respective discourse communities. It also accounts for individual variance, and the processes of negotiation and accommodation, which are inherent in any form of discourse. It even discusses the need for increased interaction between interlocutors of varied backgrounds and urges teachers of such diverse students to attempt to know them not only by their cultures, but also as individuals.

Connor advocates that with the use of textual analysis and a standard methodology, intercultural rhetoric could become a rigorous interdisciplinary field. In

fact, Connor demonstrates the capacity for IR to be interdisciplinary by her cogent analysis of the theory within the highly-contextualized field of Education. This indispensable analysis serves the sole purpose of demonstrating IR within a real-life arena. Ulla Connor goes on to therefore recognize the importance of context, especially when considering English for Specific Purposes (ESP), as essential to the use of IR within a classroom setting. For example, an ESL/EFL classroom will have different needs than that of a composition class, or a writing center. Thus, each learning environment is elaborated upon within the purview of IR. This accomplishes a great feat by acknowledging inherent expectations of each context, so that rhetorical/cultural/communicative needs can all be met. Consequently, teachers should always be aware of the cultural dynamics of their classroom and the subsequent interplay present.

The only shortcoming of this theory is how superficially it attends to the international interaction of the various discourse communities that it studies and how they merge to create either problematic or interesting rhetoric, as highlighted in research using a Canagarajahian framework of translingualism. The focus remains on each linguistic code as a separate entity, which in the context of learning a second language could be viewed as both helpful and hurtful. Ultimately, both scholars and instructors can benefit greatly from reading Connor's work, because it takes what may be considered translingual properties out of conceptual arenas and applies it within the classroom space.

The Three in Conversation

When considering these three orientations to the education of multilingual learners, it is important to consider the circumstances that necessitate such conversation. Multilingual learners experience numerous challenges on a daily basis in the precise context of higher education in the United States. Additionally, educators in this same context are faced with providing varied instruction to a multitude of different learners, and often times these instructors are charged with bringing the academic level of each student up to par with specific educational standards. For example, the dependence of universities on English composition as a core requirement, not only for English Language Learners (ELLs) but also for native English freshmen, and the expectations of the subsequent courses that anticipate a well-rounded writer for their own curricular expectations, drive the task of the English composition instructors of multilingual learners to one of most importance. For this reality alone, this conversation of how to educate such diverse learners becomes crucial. Therefore, by putting these various theoretical frameworks in conversation with one another, new strategies for how to accomplish these expectations within western institutions of higher education become more clear, and the argument implicit in the theory of translingualism can be strengthened.

This necessitates an interdisciplinary dialogue. Each of the three theoretical frameworks provided in this section have been born out of similar conversations across various fields, essentially traversing interdisciplinary ground. It is with the insights developed from such collaboration that spans multiple fields, which can break down

staunch disciplinary boundaries. This wave of collaboration can open doors to innovative solutions for global concerns and can invite distinct voices to the proverbial table, that perhaps have not yet been encouraged to speak.

Each of these theoretical frameworks have highlighted the student population of multilingual learners, by also explicating a shifting need in a more globalized world that has enabled such individuals to thrive. These frameworks have advocated for institutions of advanced thought to respond to these shifting needs through a reorientation in education that is greatly benefited by such interdisciplinary acceptance and collaboration. For example, while it may appear that the concepts of intercultural rhetoric and translingualism are on opposing ends of the spectrum for language education, with IR advocating the instruction of a standard language (Connor, 2011) and translingualism promoting translanguaging which creates a form of individual rhetoric (Canagarajah, 2013b), they can actually complement one another.

For example, if one were to use an entirely translingual pedagogy in classroom practice, the students would gain significant skills in code-meshing and developing their own thoughts across multiple linguistic codes. However, this form of communication may not be easily understood, since each student has experience with different languages, dialects, and registers. This would not prepare students for real-life communication beyond said classroom and it would not provide them with a realistic understanding of what a native audience has come to expect, essentially failing students. On the other hand, if one was to instruct multilingual students based on a standard linguistic code with little to no allowance for deviation from that norm, students would be culturally and

linguistically disenfranchised. They would certainly learn to meet the expectations of a native readership, but at the cost of their own subjective quest for meaning and expression. Therefore, by bringing these two theories together, one would be able to instruct appropriate norms that are typically expected in a given context while also allowing students the opportunity to negotiate their own rhetorical choices.

It becomes evident, then that what is needed for these two theoretical frameworks is a way to combine them by means of mutual compromise, or in other words a type of consolidation that becomes more plausible when viewed through the lens of the third space in language education. The concept of the third space, highlights interaction between two linguistic codes. Similarly, when considering the combination of intercultural rhetoric to the theory of translingualism, there is significant friction. The third space allows for this linguistic friction to not only take place within the intersubjective space of the learner, but it allows the learner to set the terms of negotiation and transfer for each code. When seen in this light, it becomes obvious that a theoretical third space can be applied to the theories of translingualism and IR, to enable much needed consolidation.

Therefore, the argument against IR is that it still, as CR did, allows for the disenfranchisement of non-dominant linguistic codes by means of instructing a dominant standard language. Translingualism, on the other hand, has been viewed as a champion theory for speakers of such languages due to its legitimization of their often-marginalized language. However, the criticism of translingualism is that without some type of standard system, communication will not effectively take place, which is where IR can

quintessentially fill the gap. So, by taking these two theoretical frameworks in conversation with one another by means of the third space framework, a viable theoretical positioning emerges.

> In other words, when the writing of an international student is found to be near incomprehensible to a native speaking readership of English, perhaps this learner would benefit from the overt instruction of IR. If, however, this form of writing exhibits interesting and culturally enriching rhetorical moves and is simultaneously understood by a sympathetic native audience, then a Translingual approach would be more suited. These examples, of course, are the two extremes and any combination of the two theoretical frameworks would be of great benefit to NNS English compositions. (Stewart, 2017)

The give-and-take described in this passage takes into consideration one very important element that has often been glazed over by translingual and intercultural rhetoric publications but has been at the forefront of consideration within the conceptualization of the third space, and that is the concept of *audience*. Thus, with the cultural sensitivity that translingualism offers, the more concrete instruction of a standard language that intercultural rhetoric offers, and the attention to the expectations of audience as well as individual linguistic choice that the third space emphasizes, translingualism as a pedagogy can transform what educators and researchers both practice and preach.

Methodology

Research Design & Questions

This dissertation takes the theory of translingualism from its previous conceptualization in ESL and English composition to a translingual pedagogy as a tool for language learning. To accomplish this goal, I first provide an explanation of translingualism and from where it comes. Then I demonstrate how the theory has been used to date, including my own published findings in relation to this theory with data that followed the same methodology laid out in this chapter, in order to further translingual scholarship beyond the bounds of the English language context. Consequently, while I recognize the political implications of translingualism in its current state within English due to the neoliberal agenda, I do not intend to further explicate this heavily politicized background, in order to break the theory of its chains to the sole linguistic context of the named language English. Indeed, this is possible due to the theorization of Jan Blommaert (2010) where he states, "It is the insertion of language in a spectrum of human action which is not defined purely in relation to temporal and spatial location, but in terms of temporal and spatial trajectories that is the main objective here." This makes possible the understanding of translingualism moving beyond the linguistic boundary of English, because it highlights the ever-emerging nature of language and allocates it within the realm of manipulation of language users through both time and space.

While this research understands the use of translingualism in the temporal and spatial context of the named language English in a neoliberal era, and it recognizes the

prior linguistic colonialization of Spanish, it also acknowledges the potential trajectory of recent language trends that explicate China as a world power and therefore Mandarin as a potential capital investment for language learners in the future. Thus, the primary data will come from interviews with Mandarin language learners (native speakers of English) in conversation with previous contexts of translingualism. This stage in the research will establish translingualism as having the potential for guiding language learners in useful ways and will compare the use of the theory in the FL context to the previous uses in the context of ESL. Finally, this data will be complimented with my first-hand accounts of learning the Mandarin language in a large Midwestern institution of higher learning. Therefore, this structure will enable the research to not only assert the need for more translingual competency amongst language learners, but to advocate for future translingual pedagogies and practices to take place in other forms of language instruction. This proposed study will fill this need by answering the following research questions:

1. How could translingualism be used by learners in other language contexts?
    a. How can translingualism be used in the context of learning the foreign language *Mandarin* in a Western institution of higher education?
    b. How could translingualism as a theory begin to expand beyond its original context?
    c. Did participants in this study use and/or benefit from technology or other resources in a translingual manner?
2. Did the researcher and participants use their multilingual competencies, if so, in what ways?
    a. What translingual tactics were used by the participants, and how did they enhance the learning process?
    b. What comparison did the participants make across languages available in their linguistic apparatuses using translingual tactics?
    c. What translingual tactics did the researcher use and how did these tactics enhance her learning process?

Setting & Participants

Due to the nature of this research, much of the data collected will be centered on a classroom environment. A mock image of such a context is provided (see figure 2). A typical classroom layout of this university maintains the same amenities and around the same size for virtually all of the courses seen in this research. Such amenities include both physical and technological additions such as desks with attached seats, either a chalk or white board with writing utensils, and a projection system that is connected to a computer station, with a retractable white screen. More often than not these desks are outfitted with wheels, and therefore easily manipulated, so usually prior to a course they will be aligned in an orderly fashion facing the board where the pull-down screen is also located. The station containing the computer and stereo system is also typically mobile, allowing instructors to adjust the positioning of this new-age podium to fit their individual style of teaching. Lastly, each room contains some form of trash and recycling receptacles, typically located near the massive door to the room that may either have a locking mechanism up top or a triangular door stop below.

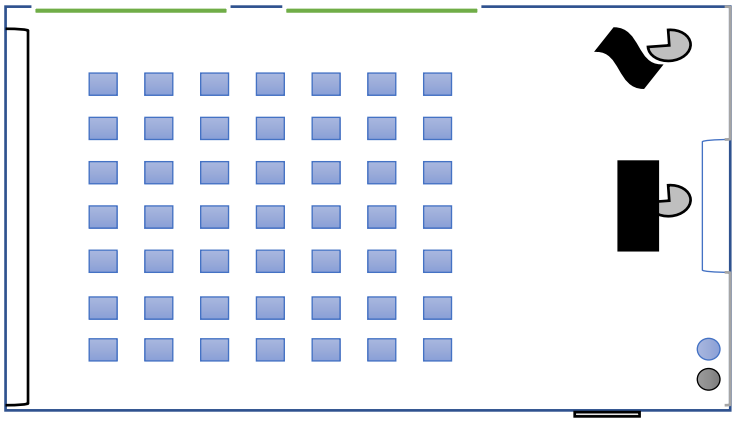


Figure 2

Through this methodology, I will not only be an authority figure as the researcher and an academic scholar, but I will also be a participant observer by learning a new

language first hand in a large Midwestern university setting (including a language program that takes place over the summer). This will allow the dissertation to gain insights from an emic perspective. This work also gains insight from the precursor to this research, the pilot study under the protocol # 1412250931. The pilot to this research used a similar methodology and included case studies of participants who were either native speakers of Mandarin in their English as a Second Language context or their instructors. These participants can be seen below (see Table 1). Through comparing the pilot study and other literature surrounding translingualism in ESL contexts, I hope to validate the translingualism and to bridge the theory to new contexts including foreign language classrooms within such institutions of higher learning.

Participant	Participant category	Native Language	Non-Native	Gender
Binbin	Student of English	Chinese*	English	F
Drew	Student of Mandarin	English	Mandarin	M
Jen	Teacher of English	English	French	F
Jinghui	Student of English	Chinese*	English	F
Lydia	Teacher of English	English	Unknown	F
Matt	Teacher of English	English	Unknown	M
Piper	Student of Mandarin	English	Mandarin	F
Sarah	Student of Mandarin	English	Mandarin	F
Sienna	Student of Mandarin	English/Spanish	Mandarin	F
Sunnie	Teacher of Mandarin	Chinese*/Taiwanese	English	F
Tom	Teacher of English	English	NA	M
Wei	Student of English	Chinese*	English	F
Xurui	Student of English	Chinese*	English	M
Yanzhe	Student of English	Chinese*	English	M
Yingling	Teacher of Mandarin	Chinese*	English	F
Yao-An	Teacher of Mandarin	Chinese*	English	F

Table 1: Pilot Participants

Methods

This research is qualitative in nature and is considered to be an ethnographic perspective, where the data collected reflects classroom observations and where I, the

researcher, will be not only an observer/academic investigator, but also a language learning participant. In order to follow ethical conduct, this following work falls under the Institutional Review Board (IRB) protocol number 1707273334, which has approved the following research structure. Therefore, there are three tiers of data sources: primary, secondary, and tertiary. Each of these three tiers are supported by a different form of qualitative data collection, while each form also feeds into the over-arching critical ethnographic design. Primary Data Sources (PDS) are the willing participants of the research who are native speakers of English and who are learning Mandarin; Secondary Data Sources (SDS) are taken from documents collected that pertain to the research, such as homework, class notes, pictures of activities, etcetera; Finally, Tertiary Data Sources (TDS) are obtained from the researcher as a participant thereby providing support to evidence found from the other sources of data. More specific data collection methods and procedures are below. While each of these forms of data are certainly essential to this research design, the first-person perspective of the researcher will be considered as complimentary to the data obtained from participants and documents.

The methods used vary depending on the Primary, Secondary, or Tertiary level of data collection. Therefore, to streamline understanding, the methods of each category will be outlined individually within the context of each data source and in regard to which research question they will answer. While there are several differences, there will also be a degree of overlap, which will be attended to within each category. So, this research provides a detailed image below to build understanding visually (see figure 3).

Primary Data Source (PDS)	• Observations/Fieldnotes • Interviews (Covert Topic Discovery) • Transcriptions • Audio recordings / personal communications
Secondary Data Source (SDS)	• Document Analysis / Cross-analysis of documents • Educational Materials / translingual activity additions o Notes/drawings/written work o homework/etc.
Tertiary Data Source (TDS)	▪ Inclusion of Analysis of Self-Narrative o Recorded Notes o Reflexivity o Observations o Fieldnotes

Figure 3

Critical Ethnography

The critical ethnography that I employ in this research begins as a guiding social theory or meta-theory, rather than a hard and fast method. A method is essentially a process or procedure set up to obtain similar results, whereas a theory is more guiding concepts that can change dependent on their use, which can enable insight. It is a way of being, seeing, and understanding in the world that allows the researcher to become aware of implicit systems guiding individual experience. However, once the theory is placed into action, the process of doing so evolves the meta-theory to a methodology. Therefore, this methodology is comprised of two over-arching components. One being that of systems analysis, and the other hermeneutics. Systems analysis recognizes the various structures superimposed on individuals due to various implicit reasons. Hermeneutics

sees experience and language as intertwined, through a cyclical process of reflection that attempts to understand the whole experience through contextualization. Therefore, each individual part of the experience is processed by an individual where they become integrated, and where modifications lead to a fuller understanding of the whole experience. My research will more heavily rely on hermeneutics, as a means to emphasize the understanding of meaning in the everyday tasks of learning a foreign language. It must be noted, however, that while the researcher uses reflection as a dynamic part of this work, it is not a tool that is exclusive to this research. Reflection takes place in a hermeneutic horizon where individuals cyclically process meaning and develop understanding. As Habermas (2015) states:

> The hermeneutic sciences are anchored in interactions mediated by ordinary language just as are the empirical-analytic sciences in the behavioral system of instrumental action. Both are governed by *cognitive* interests rooted in the life contexts of communicative and instrumental action. Whereas empirical-analytic methods aim at disclosing and comprehending reality under the transcendental viewpoint of possible technical control, hermeneutic methods aim at maintaining the intersubjectivity of mutual understanding in ordinary-language communication and in action according to common norms.

This process of reflection both by the researcher and the participants has the potential to lead to a more complete understanding of the language learning process that takes place and could shed light onto the common norms held in the classroom, thereby allowing for a deeper representation of helpful learning experiences that could be transposed to future language learning contexts. "For the pursuit of reflection knows itself as a movement of emancipation" (Habermas, 2015). This potential for emancipation is recognized in this work due to its critical ethnographic nature. Thus, this methodology can be employed to answer all of the research questions found in this work by enabling reconstructive

analysis, which makes explicit what is initially implicit, thereby providing answers to the research process.

Critical Ethnography & Validity

Critical ethnography was chosen as a main theoretical perspective with which to conduct analysis because it essentially shapes the entire research project to be conscious of dynamic interplays between the power dominant discourses of English and Mandarin in an era where a neoliberal agenda can marginalize multilingual speakers. Critical ethnography is a particularly useful theory for this research because it views participants not just as objects to be studied, but as active co-constructors of knowledge within the research context. This not only has immensely beneficial outcomes on the research in terms of being data rich, but also in terms of validity; this validity is evident in the form of respondent corroboration, where participants provide feedback on transcripts and emerging understandings found in the research throughout various stages of data collection and analysis. This theory not only thrives on the analysis of participant data (primary), but also via the comparison of the researcher's experience (tertiary) and various forms of documentation (secondary). Finally, through means of a Critical Ethnography, this research will raise to consciousness potential linguistic inequities that may have emancipatory outcomes for translingual students and educators.

Thus, this research will look at critical ethnography through five over-arching stages of analysis as described by (Carspecken, 1996). Prior to the first stage, Carspecken suggests identifying the author's normative orientation to the research and primary research themes, in the form of research questions (see appendix 1 & 2). Following these

preliminary steps, stage one includes a *casing of the joint,* of sorts, where the researcher collects data that is "'monological' in nature because the researcher 'speaks' alone when writing the primary record" (Carspecken, 1996). The following step, or stage two, involves preliminary analysis very similar in structure to the tidying up further described below, this becomes a form of "reconstructive analysis (which) always contains an element of uncertainty, or indeterminacy, but boundaries exist on the possibilities, boundaries that the researcher must discover and elucidate" (Carspecken, 1996). Stage three, or dialogic data generation, is where interviews come into play and where the researcher is no longer the only voice commanding attention in the research. This dialogic process gives way to stage four where connections are made between the various social sites that are highlighted within the research, giving attention to systemic relationships. Finally, stage five allows for inferred meaning from the above categories to give way to explanation in terms of social systems. Within stage five "a critical researcher is able to suggest reasons for the experiences and cultural forms she reconstructed having to do with the class, race, gender, and political structures of society" (Carspecken, 1996). Again, while these stages are certainly useful guidelines to the investigative process, they are not inherently methodological procedures that define this research. Again, it is only after the researcher utilizes these guidelines through active participation in the research context that she actualizes this meta-theory into a functional methodology.

I first followed the suggestion of Carspecken and carefully developed my research questions, with feedback from other scholars (including Carspecken, himself) to help eliminate any potential unconscious bias on my part. These questions can be seen in

appendices 1 & 2. I then enrolled in an intensive summer language institute course on Mandarin. Throughout the first week of the course I took copious fieldnotes and many audio-recorded initial impressions of the orientation and classroom contexts. Essentially this primary information was collected from my initial interpretation of the context as a researcher. I then continued taking notes and impressions of the classroom atmosphere, my learning colleagues' opinions and discoveries, and my own understandings of the language that we were learning. As these notes continued to grow, I began the second stage of preliminary analysis where I began allocating this information in appropriate folders and organizing it according to categories that fit the data collected. I then slowly began to reach out to my classmates asking for interviews. Once these interviews were underway, I was no longer the sole voice of the research. We met for interviews, as suggested by stage three, and once those interviews were transcribed we would go back and forth (either in more interviews or via email, or sometimes both) in a dialogic process of revising and reiterating the data collected that mattered most to each participant. This information began to take shape and connections were developed from the input of both the researcher and participants, this dialogic process was stage four. Finally, once all the interviews were transcribed and vetted through the participants, coding began and stage five took hold. This coding then took shape in writing through represented by this dissertation.

Through this framework, critical ethnography allows for a deeper understanding of the human experience particularly in regards to learning a foreign language. This allows for an abundant use of ethnographic tools for data analysis, including initial or

basic level analysis, such as domains and meaningfields. "Domains are classes of objects, things, ideas, or events in the real world, or at least in the world as people understand it and perceive it to be" (LeCompte & Schensul, 1999). The domains that emerge in my research come from thematic categorization and primarily answer the first category of research questions. Once these domains were established, reconstructive analysis placed these categories in dialogic conversation within and between all the participants of the study. Meaningfields were then developed by deeply analyzing key concepts introduced by participants (for an example of this process see appendix 3). These meaningfields were then placed into the cyclical process of the five stages of critical ethnography which led to a holistic understanding of the research context. This process also entailed numerical analysis in the form of percentages where appropriate since "Pitting (qualitative and quantitative research) in opposition does a great disservice by detracting from the contribution to be made by each, including what each can contribute to the other" (Wolcott, 2009). Finally, visual representations of the data analysis were included in this research to aid understanding including, meaning fields, representations of coding, documents analysis, images of participant work, etc.

Primary Data Sources

Due to the critical nature of this research, participants are key representatives within the study, and thus they represent the Primary Data Source. They not only inform the researcher, but also participate in developing the data through rigorous member checks, and by providing artifacts to ensure validity. In order to better understand the underlying intersubjective thoughts and covert assumptions of participants, semi-

structured interviews were an essential practice within the category of Primary Data Sources (see Table 2).

Name	Citizenship	Age	M /F	Native Language	Other Languages	Time Learning Chinese
Alanna	American	18	F	English	Chinese, Spanish	4 years
Cassius	American	19	M	English	Chinese, Japanese	2.5 years
Helen	American	19	F	English/ Cantonese	Chinese, Spanish	1.5 years
Jared	American	19	M	English	Chinese, Indonesian	7 years
Kimber	American	20	F	English	Chinese, Korean	17 years (off and on)
Mark	American	18	M	English	Chinese, Spanish	1 year
Rebecca	American	26	F	English	Chinese, French, Spanish	< 1 year
Ross	American	20	M	English	NA	< 1 semester
Sam	American	19	M	English	Arabic, Chinese, Dutch, French, German, Italian, Japanese, Portuguese, Russian, Spanish	1 year
Sari	American	38	F	English	Chinese, Hebrew, Japanese, Spanish, Vietnamese	< 1 year

Table 2: Research Participants

Through interviews, participants were portrayed by using direct quotes. The same contributors were involved in multiple opportunities to revise, restate, or negate any portion of transcripts and/or analysis produced by the researcher. Interview questions were developed, revised, and approved through a course in critical ethnography that the researcher took prior to this research. The data collected from this form of research directly aligns with the research questions. Due to the nature of this form of research, which "includes participants from marginalized or underrepresented groups, (the investigation will) pay particular attention to perceived differences in status, power or background" (Coe, Waring, Hedges, & Arthur, 2017).

In order to accomplish this task, I was entirely immersed in this research context, experiencing as participants did the difficulties of learning a new language; this also allowed me to maintain frequent contact with the participants, which enabled a close

relationship not only as an academic but also as a peer. This status set the scene multiple rounds of interviews since "achieving a level of in-depth reflection usually requires multiple interviews with each participant" (Coe et al., 2017). By maintaining a working relationship and through being part of the learning community, I was able to achieve a more in-depth understanding of both the language learning context, as well as the subtle systems at play within said context. After all, "if the answer is that every translanguaging student, regardless of educational success, could stand to be better educated with respect to the inner workings of the discourses and power dynamics that impact their lives, then the project of translingualism is indistinguishable from other species of critical pedagogy" (Gilyard, 2016). Finally, these participants provided artifacts for analytical purposes, which is seen below in Secondary Data Sources.

Secondary Data Sources

Any artifacts or documents collected from the researcher and participants were considered Secondary Data Sources. "*Documents*, a third major source of data in qualitative research, is broadly defined to include public records, textbooks, personal papers, popular culture documents, visual documents, and physical material and artifacts" (Sharan B. Merriam, 2009). This kind of data was safeguarded by being digitized and kept in an encrypted electronic folder. This information included all notes, classroom documents, pictures of classmate notes, artifacts, written thoughts/emotions/ ideas that participants developed over the course of the investigation. These forms of documentation were cross-analyzed in tandem with other data across all participant fields (from the researcher to other teachers and learners), which added to the narrative

and to the research so as to build validity across multiple forms and sources of data. This form of data also helped to answer the research questions, by informing semi-structured interviews in a recursive fashion and by aiding the researcher in understanding the purpose of the document and its context.

Tertiary Data Sources

The category of Tertiary Data Source comprised any methodology involving my first-hand experiences either in learning a language or observing ethnographic fieldwork. This included typical ethnographic data derived from: observations, fieldnotes, artifacts from class, or any other recorded notes. This type of data collection thereby allowed this work to corroborate participant answers to research questions, by validating them through triangulation with my own language learning experience.

Observations are incredibly important for two reasons, "First, observations take place in the setting where the phenomenon of interest naturally occurs instead of a location designated for the purpose of interviewing; second, observational data represent a firsthand encounter with the phenomenon of interest rather than a secondhand account of the world obtained in an interview" (Sharan B. Merriam, 2009). Consequently, this research saw a great deal of observational data. This data was captured through multimodal means, including but not limited to: digital recordings, photographs, drawings, as well as audio recorded and hand written fieldnotes. These were obtained in an ethical fashion, with the permission of all participants involved, and adhered to IRB specifications provided. Fieldnotes are principally salient forms of data. Due to their rich descriptive nature, this form of data provides the audience with a vivid view into the

research so that they "feel as if they are there, seeing what the observer sees" (Sharan B. Merriam, 2009). These field notes were both recorded during and immediately following fieldwork through written notes and audio recording during class time and my commute home. This enabled me to use this time wisely, and due to its immediacy I never ran the risk of producing "a stale recounting rather than a cathartic outpouring" (Emerson, Fretz, & Shaw, 2011).

Finally, reflexivity is seen as one of the most important methods of this certain category of research. For example, I agree with the perspective of Grenfell (2012) that "although the classroom ethnographer is trained to seek an *emic* perspective, it is impossible to entirely do away with one's own social position in the conduct of research. As such, classroom ethnography must always involve a reflexive component." Therefore, I drew from my experiences not only as a Teacher of English to Speakers of Other Languages (TESOL) with over four years of teaching, as a teacher of Foreign Languages with over six years of experience, but I also identified as a Mandarin language learner. This insider/emic viewpoint certainly aided in the research development, even though my background as a linguist, educator, and professional language learner may have indeed affected the data collection process, which could certainly lead to a lack of generalizability of this form of data. What this background provides, however, is a professional viewpoint into the need for additional translingual strategies, which is indeed supported by the final conclusions obtained from this work.

Analysis & Reliability

The analysis of the various sources of data collected (as per the methods above) followed stringent and rigorous procedures, so as to ensure reliability. Due to the various types of data collected, different theories informed the analytical procedures that all fall under the overarching methodology of Critical Ethnography as explained above. This is supported by Wolcott (2009), in his text *Writing up Qualitative Research 3rd Edition*, where he states "that we need not, indeed, should not, limit ourselves to a consideration of only one theory at a time" (p.75). Certainly, discounting any one theory is a process of eliminating a possible explanation or piece of the puzzle, which does a disservice to the hermeneutical understanding of this research. Along the same vein, when considering validity, this research uses the concept of triangulation as described by Denzin (1989)and reiterated by Sharan B. Merriam (2009) and also Golafshani (2003), which encompasses the use of several methods, to obtain many forms of data, and by using various types of theories to build cogency in analysis and representation of findings. Hence, the following section will discuss both a justification for the use of various theoretical tools encompassed within Critical Ethnography for each of the three levels of data collected and it will provide clarity as to the specific terminology relevant to this analysis.

Thematic Analysis

I first systematically digitized and "tidied up" all data collected in a meticulous and methodical manner, as recommended by LeCompte and Schensul (1999) in their text *Analyzing & Interpreting Ethnographic Data*. This exact means of data organization allowed me to not only access the data collected from observations, fieldnotes, artifacts,

transcriptions, etc. in an easier fashion, but it also enabled me to construct rudimentary forms of inductive structuring that take place within stage two of critical ethnography. This followed a similar process to the pilot study, where I catalogued all information based on where or who the information came from, quickly followed by a hierarchical structure of chronology and the form of data provided, all managed within file folders of the same order. This allowed for a first round of analysis to take place where each form of data begins to shift into domains through thematic analysis. These forms of data and their organizational patterns were kept according to the aforementioned IRB protocol specifications (see appendix 4). Following this initial conceptualization, data then went through a cyclical pattern of analysis in dialogic conversation with the other data of the research including all primary, secondary, and tertiary data sources.

Inclusion of Analysis of Self-Narrative

Due to the researcher, also being a key participant, this investigation has a very unique perspective to offer. Aside from Cohen and Li (2013) very few authors have actually endeavored to research their own language learning process. By methodically researching myself as a tertiary data source, key insights were discovered that shed light on language learner needs, such as Language Learner Strategies (LLS). "One area of interest is the role of consciousness in the context of LLS, and the challenge of researching this. What a learner is conscious of and actually attends to will help to shape the developmental and possibly emergent nature of strategies, strategy instruction, also the relationship between the strategies that they select and what they learn" (Cohen & Griffiths, 2015). This analysis in the form of self-narrative helped to fill this gap that

Cohen and Griffiths discuss, this type of analysis of self-narration is discussed by Aneta Pavlenko (2001, 2007); Pavlenko and Jarvis (2002) which provides both structure and rigor to first-hand observational data analysis.

This theory focuses on the use of self-narrative (which for the purposes of this research may come from various types of memoirs, such as: class-notes, language learning utensils or reports, journaling/audio recording, etc.) that is situated both within myself as an individual and within a specific sociohistorical context. Pavlenko (2001) states "these memoirs are best understood in the context of the genre they belong to – American cross-cultural autobiography, a genre governed by specific cultural and sociohistoric conventions." Therefore, one of the crucial roles that I provide is a sociohistorical context from my own perspective as a principal contributor within the context of language and higher education[4]. It was my goal that by explicitly providing this information, I not only became acutely aware of my potential ethnocentrisms and unconscious bias but I then actively attempted to prevent micro-inequalities from appearing in this work. Yet again, reflexivity plays an immense part in this research.

Finally, analysis of all my first-hand accounts involved multiple levels of consideration as suggested by Pavlenko (2007), who recommends that all memoir data should be "treated as discursive constructions, and as such (are) subject to analysis that considers their linguistic, rhetorical, and interactional properties, as well as the cultural, historic, political, and social contexts in which they were produced and that shape both

[4] It is important to understand the positioning of the researcher, as noted by Mao, Mian Akram, Chovanec, and Underwood (2016). Future work in the dissertation process will provide credentials of the author in order to establish her credibility in this research.

the tellings and the omissions." This means to say that all primary source data will be understood not simply through the content of such writing, but also the context, and the form of all authorship as well. This allows the nature of the writing and language learning within a higher academic setting to be highlighted, while maintaining procedures that have been vetted in the demanding field of Applied Linguistics.

Document Analysis

The use of Document Analysis in this work will be of tremendous help to support other forms of data collection. Through cross-analysis of documents collected in this research context, I developed a clearer view, not only of what I experienced as a language learner, but also what my fellow participants faced. Therefore, this research acknowledges the value of such data and recognizes the same viewpoint as Coe et al. (2017) in their text *Research Methods & Methodologies in Education*:

> Documents are a significant and often underused resource for research in education. An enormous range of primary documents is available for researchers to examine and evaluate. Diaries, letters, autobiographies and fictional writings offer many insights into both the personal and the public domains, while documents based on the media, books, reports and proceedings of debates and committees also provide extensive source material. Often, it is helpful to combine different kinds of documents to develop a fuller and more comprehensive account of specific themes. Archival documents can support research on many topics, and the scope for such research has been greatly enhanced by the online revolution of the twenty-first century.

This perspective will allow further analysis viewed in Primary and Tertiary Data Sources, so that data is not simply viewed in a vacuum within the intersubjective positioning of any one participant. This therefore provided me with insight into follow-up interview questions, an opportunity to view my own documents in conversation with others, and the ability to view documents that supplement course material. Lastly, it gave

further scope to my research by providing additional contextualization within the various language learning contexts.

Research Timeline

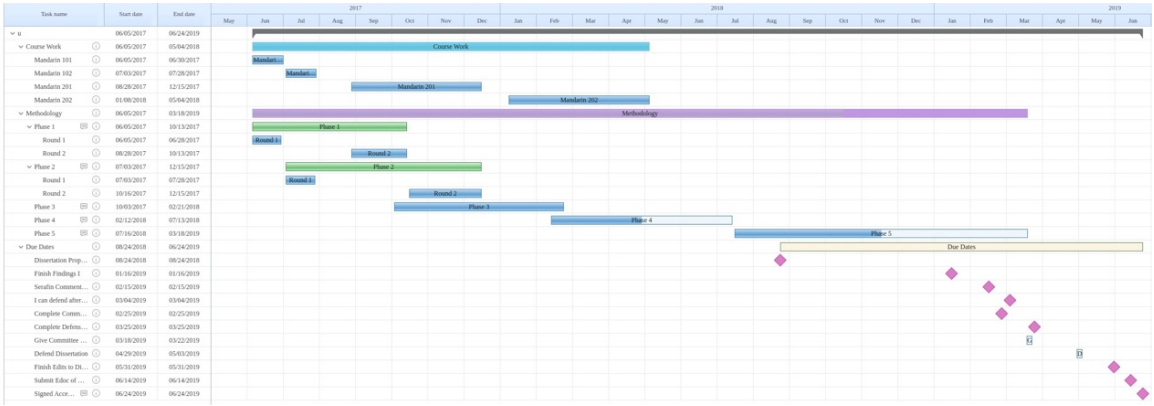


Figure 4

Research Timeline

Month/year	Week	Event	Methodology	Tools / documents	Perspective
June, 2017	June 5th - 9th	Mandarin 101 - Section 7974	Phase 1 Round 1	Observation, Fieldnotes, Audiorecorded impressions	3rd Person detached observer
	June 12th - 16th				
	June 19th - 23rd		Phase 2 Round 1	Preliminary Data Analysis, Data Organization	
	June 26th - 30th				
July, 2017	July 3rd - 7th	Mandarin 102 - Section 7976	Phase 1 Round 1	Observation, Fieldnotes, Audiorecorded impressions	3rd Person detached observer
	July 10th - 14th				
	July 17th - 21st		Phase 2 Round 1	Preliminary Data Analysis, Data Organization	
	July 24th - 28th				
August, 2017	July 31st - Aug. 4th	Proposal Work/Defense			
	Aug. 7th -10th				
	Aug. 14th - 18th				
	Aug. 21st - 25th	Fall Semester begins	Phase 1 Round 2	Observation, Fieldnotes, Audiorecorded impressions	3rd Person detached observer
	Aug. 28th - Sept. 1st	Mandarin 201 - Section -6778			
September, 2017	Sept. 4th - 8th		Phase 2 Round 2	Preliminary Data Analysis, Data Organization	
	Sept. 11th - 15th				
	Sept. 18th - 22nd				
	Sept. 25th - 29th				
October, 2017	Oct. 2nd - 6th	Interviews Participants of Fall 2017 Course (Mandarin 201 - Section 6778 Continued)	Phases 3 & 4 Round 1 (Dialogic process)	Data Generation, Audiorecordings of Interviews, Data Organization, Creation of Connections across research sites, Realization of Systemic Relationships	Collaborative Research Endeavor with Investigator and Participants
	Oct. 16th - 20th				
	Oct. 23rd - 27th				
	Oct. 30th - Nov. 3rd				
November, 2017	Nov. 6th - 10th				
	Nov. 13th - 17th				
	Nov. 20th - 24th	Mandarin 201 - Section 6778 Continued	Thanksgiving	Transcription	1st Person Participant / Researcher Role & Formation of Data/Beginning Analysis
	Nov. 27th - Dec. 1st				
December, 2017	Dec. 4th - 8th		Dead Week		
	Dec. 11th - 15th		Finals Week		
	Dec. 18th - 22nd	Break/Individual Work on Dissertation			
	Dec. 25th - 29th				

Figure 5

Dissertation Completion Timeline

Dissertation Timeline					
Month/year	Week	Event	Methodology	Tools / documents	Perspective
January, 2018	Jan. 1 - 5		Phase 5 Round 1		1st Person Participant / Researcher Role & Formation of Data/ Analysis
	Jan. 8 - 12	Classes Begin	Phase 5 - ∞ (Dissertation Writing Workshop)	Transcription	
	Jan. 15 - 19	Mandarin 202 - Section 2182			
	Jan. 22 - 26	8 month min past quals			
	Jan. 29 - Feb. 2	Work on Dissertation / Mandarin 202 - Section 2182			
February, 2018	February 5 -28				
March, 2018	March 1 - 31				
April, 2018	April 2 - 30				
May, 2018	May 1 - 31			Coding/Data organzation	
June, 2018	June 1 - 30				
July, 2018	July 5 - 31				
August, 2018	August 1 - 31				
September, 2018	Sept. 3 - 29				
October, 2018	Oct. 1 - 31				
November, 2018	Nov. 1 - 30			nom. Diss. Committee - accepted.	
December, 2018	Dec. 3 - 29				
January, 2019	Jan. 1 - 31	Schedule Defense/Send Announcement			
February, 2019	Feb. 4 - 8				
	Feb. 11 - 15			Edoc and announcement through department	
	Feb. 18 - 22	Commencement Participation Application		edoc - commencment participation application	
	Feb. 25 - March 2	Work on Dissertation			
March, 2019	March 4 - 8			I can defend after this date	
	March 11 - 15		Spring Break		
	March 18 - 22	Dissertation Turned in to all committee members	Dissertation Editing Workshop		1st person presentation
	March 25 - 29				
April, 2019	April 1 - 5	Wait for defense			
	April 8 - 12				
	April 15 - 19				
	April 22 - 26		Dead Week		
	April 29 - May 3		Finals Week		
May, 2019	May 6 - 10	Commencement	Graduation		
	May 27-31	Defend Dissertation			
June, 2019	June 15th	Initial Dissertation Must be turned in		Proquest LLC website - submission	
	June 27th	Formating Edits & signed acceptance sheets due			Dr. awarded

Figure 6

Research Challenges

There are always difficulties that arise during any research project. Due to the careful planning, and pilot study that I had already done, this research experienced very few difficulties. Additionally, thanks to the pilot study experiences I was able to intelligently plan around and comment on such difficulties in order to lessen or eliminate these problems from my work. The most prominent foreseen difficulties were as follows: approval for entry into the research site, technical malfunctions/difficulties, and finally equal representation of participants.

As with any research context, there are certain gate keepers with whom the researcher must work closely with, in order to gain access to the research site and to build trust ensuring the most positive outcome for both sides. This, in any context, is difficult. However, in an incredibly competitive academic setting, where departmental support, funding, and reputation can be at stake this becomes all the more difficult. While I, at the time of the research, maintained an insider status on the one hand as a TESOL practitioner, recent changes have caused new challenges (including a new hierarchical structure). Additionally, gaining access to the complimentary research context of the Mandarin foreign language department played to an entirely different tune. This department is incredibly protective of both its learners and instructors and has provided very little allowance of observational and interactional exposure. It is through my participation as a foreign language learner within the department that I was able to gain access to the course. I was then able to gain invaluable access to the inner workings of this research context.

Technical difficulties also present a very different and challenging dilemma for research. During the pilot study phase of this line of inquiry there were various technological malfunctions that took place, which hindered the over-all progress of the research. For example, the main computer on which all the data had been stored and analyzed crashed. This left the research at a stand-still until a point in which technological experts could either recover or definitively confirm the loss of all data memory. While this particularly disheartening form of malfunction did result in the loss of some valuable data (as well as recovery), it also served as a warning to the researcher to back up all

pertinent information in secondary and tertiary locations. In addition to this proverbial wake-up call, I also faced difficulties in other technological devices that would occasionally time out during recordings or were too far away from participants to pick up content, or finally contained too much background noise to be discernable. These experiences helped me to hone in my use of these tools in such a way as to make them more effective. Finally, these malfunctions drove me to acknowledge certain failures and to seek help in how to properly use such tools. Over-all these setbacks in technology have trained me to be more vigilant and careful of the ways in which I rely on such tools, and how I go about using them.

Lastly, this research attempted to maintain an equitable representation of the participants in this educational context. Therefore, it was of great importance both to myself and to my work, that the participant pool consisted of an appropriately diverse group of people, so as to better represent the population of translingual learners at this institution of higher education. The foreseen difficulty of this category was the disproportionate number of female to male students, and the lack of greater diversity of this Midwestern University. Consequently, I approached an equitable amount of male to female participants, while also being conscious of approaching a diverse participant population. This tactic led to more accurately representing diversity within the population with which this research deals.

Findings Part I

The examples from the current research show the promise that translingualism has to breach to another language learning context, and to tear down harmful assumptions surrounding a monolingual orientation to language learning. They demonstrate emerging translingual tactics that allow for a broader understanding of the term *Translingual* in varying linguistic arenas. Additionally, through a better understanding of these tactics a more sound pedagogy can begin to develop. Indeed, Canagarajah (2013a) states, "More progress in this front will help us devise practice-based pedagogies that don't focus on codes and norms, but strategies of production and reception of texts." These strategies will help learners to navigate all of the varying language contexts that they find themselves working both around and within.

Research Question 1

1. How could translingualism be used by learners in other language contexts?

The strategies of production and reception of texts (both written and oral) found in this dissertation that will be further developed in the sections/chapters to come, include: Translingual Writing, Translingual Drawing, Translingual Verbal Communication, Translingual Rhetorical Competence, Translingual Education, Critical Translingualism, Translingual Technologies, Translingual Tactics, and Translingual Interactions. I argue that the strategies that are born from these categories are not only translingual in nature, but also lead to the pedagogical growth of translingualism by staging the theory within specific contexts, as intercultural rhetoric suggests, and by engaging learners to strengthen their skills of interplay between languages, as suggested

by the third space. It is through this collaboration of theories that a pedagogy of translingualism can be achieved, thereby attending to global competencies so stringently sought after by institutions of higher education.

Research Question 1.a

a. How can translingualism be used in the context of learning the foreign language *Mandarin* in a Western institution of higher education?

Much like how translingualism has attended to instructing non-native speakers of English in an equitable fashion that values individual linguistic choice, so too should Foreign Languages, instructed in institutions of higher education, take on the task of teaching non-native speakers with the same consideration of equity and respect. Particularly when institutions of a language have the potential or even the authority to impose privileged dialects as more desirable economically, much like the argument of a neoliberal agenda and English. Additionally, as World Englishes continue to be validated, so too should varieties and dialects of all world languages be introduced, instructed, and valued equitably. By drawing Translingual tactics from the ESL contexts and applying them to FL contexts, foreign language courses in institutions of higher education can benefit from more equitable instruction of their language learners, particularly those who are already using translingual strategies to aid in their language acquisition.

Such equitable instruction would have at the center of its pedagogy the goal of preparing students as educated citizens of a more global economy and society. This can be achieved through the use of Translingual methods as a means to meet global competencies. Indeed, it is the concern of global competencies and translingualism alike

that students are provided with the ability to navigate and work within and around the fluid social structures and power dynamics at play on a global scale. Again, Bourdieu (1989) explains these structures:

> Owing to the fact that symbolic capital is nothing other than economic or cultural capital when it is known and recognized, when it is known through the categories of perception that it imposes, symbolic relations of power tend to reproduce and to reinforce the power relations that constitute the structure of social space. More concretely, legitimation of the social world is not, as some believe, the product of a deliberate and purposive action of propaganda or symbolic imposition; it results, rather, from the fact that agents apply to the objective structures of the social world structures of perception and appreciation which are issued out of these very structures and which tend to picture the world as evident.

Again, much like English has been attributed with social capital, by those who already speak the language and enforce it as a lingua franca globally, giving it the power to disseminate widely and to impose particular dialects as maintaining a higher capital value, so too does Mandarin possess the ability to privilege (through similar actors of governing linguistic bodies such as the Confucius Institute) a standard dialect and to superimpose a higher perceived return of value for the work of learning the language. Even the young participants of this research understood, when choosing the language that they wanted to learn, that such an endeavor could end up benefitting them or being financially rewarding. Alanna states most eloquently a very popular opinion (80% of participants) amongst the participants, "I tried to think of what's the most *useful* language that my high school offered besides Spanish. And I decided Chinese was probably going to be the one that was the most *useful* and the most interesting" (Alanna, 03:24.1 – 03:36.5). Therefore, as indicated by Bourdieu, in the perceptions of these participants within the

purview of their own social world structures, the most evident choice of language to learn that would gain them the most capital benefit, was Chinese.

Translingual Writing

Since the primary context of translingualism has been within the realm of writing, the first section drawing comparison to translingualism in a Foreign Language classroom shall be writing. As detailed in previous chapters, the role of translingualism in the context of writing has been to disrupt the barriers in place that have systemically excluded second language writers when writing within the context of English. It has been to validate linguistic choices of multilingual users in their non-native writing contexts, and it has been to advocate for individual choice in any writing context, including academic writing. Native English-speaking participants of this research recognized the difficulties inherent in this task, especially when writing in academic English. Alanna states:

> It's kind of funny to me how people are really strict about how you write. I know it's because they want it to be comprehensive and they want it to make sense, if you read it aloud, or something like that. But … that's hard for me, especially since I am going into anthropology, and you have to write a lot. Like, I write how I talk, and you're not supposed to write how you talk. You have to write in a very formal way, or else they are going to say that's incorrect; that you don't sound intelligent, or don't sound competent. I don't see why it matters if you have a slightly long sentence or if you have one too many commas, because I don't think it matters. It doesn't mean you don't sound competent, it just means you speak how you think, and you write how you think. But at least in English, they're so strict about it, because they want you to sound intelligent. Even if it's not how people actually talk. (Alanna, 18:53.5 – 19:53.1)

Alanna is essentially pushing back against the rigidity of Academic English and taking a translingual stance, by advocating for the value of different forms of writing (such as different register, language, etc.). She continues to return to the unfairness of this rigidity

and the need to sound hyper-intellectual in contrast with the forms of writing that she is aware of in other languages, by stating:

> I think depending on what language you're learning, the structure for writing is going to be more or less formal and in English it's really formal. I don't know why, 'cause we don't speak that formally, but in our writing it's like they cram out everything that's informal about our speaking, and they want us to sound very rigid and very intelligent. Whereas, I think in other languages, it can be more similar to how you talk. Or, less rigid of a structure, like you can switch things around, and stuff like that. But you can't do that in English. (Alanna, 22:21.3 – 22:53.4)

Through her experience in learning other languages, Alanna has the ability to asses her English language writing in relationship to other forms of writing. She even pushes back against the idea that writing must remain formal, and she plays with *switching things around* in other languages. By learning foreign languages, Alanna has gained the capability to negotiate and to push against this rigidity of academic writing in her native language in concerted ways, such as shifting between formal and informal language. This act of negotiation or shifting is at the heart of translingualism.

In addition to Alanna's use of translingual comparison to learn how to navigate register, other participants found that interesting comparisons of language (or translingual processing of language) aided them in their acquisition of a new language. For example, many of the participants used a framework that was familiar to them by means of their native language education and superimposed these methods onto their new language learning context as a way to consolidate both categories of information within their own mental third space. One such example is Cassius. Cassius used a framework from his rhetorical understanding of western analysis and structure to break

apart Chinese characters in order to create a narrative for what each radical meant and its relation to the character as a whole. He states:

> For me, I'm a really analytical person, and I like to kind of see the logical side of things. So, analyzing a character for example, analyzing the radicals, in my opinion is really helpful. So there's a word "chongwu 宠物" ('pet') and chong 宠 ('to dote on') is made up of the house radical … and dragon. So, it's like a house dragon. It's a pet. (Cassius, 20:33.6 - 20:58.1)[5]

Through analyzing each separate part of the character (in other words, the radicals) Cassius is able to build a narrative that he can remember and that aids him in the act of writing. Additionally, this comparison of an American frame of reference where a pet is *an animal in a house*, helps this participant to more easily take in and understand the written character as both the separate entities of radicals and the radicals together as a whole.

Similar to Cassius using an American frame of reference for understanding characters through narrative, Sam uses an academic frame to help him codify the new languages that he learns.

JS 17:32.3 That's amazing! So, you mentioned color-coding just then. You color code for tones? What's your system?
SD - [Yea….]

SD 17:37.3 I tend to use a red, blue, green, and black system. So, my fourth tone tends to be red, third tone tends to be green, second tone is blue, and 17:59.0 first tone is black. And then, because over the summer a lot of what I was doing was listening to Taiwanese, Chinese, there's no actual 18:10.5 clear tone in Taiwanese Chinese. And so, I will just rewrite that character in whatever tone it should be, but if I'm going to write a sentence that has a bunch of tones, what I'll do is I have a four- 18:22.1 colored pen (kind of like the ones that I would use when I was really little and I was trying to get all of those colors out at once) I would 18:30.9 change colors for every single tone. And so, it made it really easy to

[5] This work, while it recognizes that there are diacritic marks that can indicate the tone for the pinyin of the characters represented for this research, believes that the pinyin along with the character that it represents is enough to convey the intended message.

18:42.4 practice these tones, because I was visualizing this is a red word, it's not a third tone it's a red one. Or … I don't remember which number tone, but I can tell you blue sounds like this (Mimics rising tone). And so, I'm not a very numerical person, so if I take the numbers out of it and try to recreate it like that I found it helped a lot.

18:51.0

By adapting a color-coding system, Sam takes the unfamiliar and places it within his own frame of reference to remember it better. He used a tool of color coding, which he learned from a young age, in order to help him to adapt and understand a concept in his foreign language. This concept of tone, although existing in English, does not maintain the same depth or significance to meaning, and often times is viewed as a very difficult nuance to the Mandarin language. Through framing this concept in a model of codification from his native educative background, he is more able to adapt to the new construction of tones in Mandarin.

Much like Sam's use of color-coding, and Cassius' strategy of analysis, Jared places the actual act of writing characters within the frame of learning to write cursive in his native language. He states:

JSH 32:03.9 I don't particularly remember learning how to write print English, but I do remember learning how to write cursive English. And I just remember we had these… they were the oddest books. They were long rectangular books and so they were very wide books, and very short length-wise and so you would open them up and it would just be these lines, and it would be like "Okay, now write the cursive *F* over and over again." And of course, with American cursive writing you can just do it without lifting up your pen, and so we would just fill these books left to right with these letters. Haha. Um, yea so that is what I can remember learning how to write, because we would do like a letter a week or something.

32:24.3

32:39.4

32:49.5

33:03.2

JS 33:07.0 How do you compare that to how you're learning now, in a foreign language?

JSH 33:12.0 So, like, yea with Indonesian, it's the Latin alphabet, so I'm very familiar writing the letters. Um, but definitely in Chinese, I think 33:24.2 it's a similar process. Again, it's boring repetition, over and over again, writing it across the page. But I think now, more so than when I was in first grade… there's more reflection. I'm like "Oh, 33:38.2 that one didn't quite look right." And then, trying to fix it, rather than when I was in first grade, I was just doing it to turn it in, to please the teacher. Whereas now, there's a lot more reflection when I'm learning to write a Chinese character.

Jared fully acknowledges the similarities in the ways he has learned to write with both his native language of English and his foreign language of Mandarin. Through understanding the use of repetition in his learning of cursive and then applying the same repetition to his learning of characters he has developed his ability to remember the subtle nuances of the newer form of writing that he is learning. Additionally, he further strengthens the tactic of repetition as translingual in nature, through his understanding of reflection as inseparable from his language acquisition.

Each of these individuals compared the ways in which they learned their native language to the ways in which they were learning a new language. In doing so, they each borrowed tools either from their native frame of understanding or the foreign language that enabled them to gain a new perspective on both languages, which led them to learn and comprehend concepts that were originally completely foreign to them. Alanna strengthened her ability to create a logical progression of thought through language order and began to push back against the rigidity of her native language in academic settings. Cassius analyzed both forms of writing, leading him to create a combined narrative that aided in his acquisition of a new writing system and new vocabulary. Sam used a system of codification that while developed in his native frame of reference flourished in his

foreign language context. Lastly, Jared reflected on repetition as a cross-linguistic tool that strengthens his writing.

Again, it is through these tools of logical word order, analysis, coding, and repetition that these individuals gained skills that are very translingual in nature. They found ways to navigate language difference through analysis and negotiation; and they drew comparisons between the linguistic codes that they had available to them in an inherently translingual fashion. These translingual skills also align directly with the aforementioned Global Competencies. Specifically, the strategies that these four participants used align directly with being able to "apply an interdisciplinary and international body of theory, resources, and methods" (Center for the Study of Global Change, 2018) to their own educative context, which they demonstrated in their framing of cross-linguistic comparisons through the tools mentioned. Without recognizing or deliberately being told, these students were accomplishing this goal and were engaging with these languages in translingual ways, thereby developing their ability to interact as globally aware and competent citizens. If teachers of foreign languages, such as Mandarin, were to include these connections in their lessons and were to encourage students to make connections of their own, it would create an even more inclusive and helpful pedagogy for teachers to use that would greatly benefit students.

Translingual Drawing

Another, arguably more international, frame of reference often mentioned by the participants of this research, was the comparison of writing Mandarin characters to the act of drawing or creating art. For example, Sam states:

> Chinese writing is artistic, and so to think of each character as a bit of art instead of this weird combination of strokes, is one thing that I had to redefine while I was going through it… now as someone in fourth-year I've learned that all of those characters are going to be the base for everything else that I've learned. And so, I keep those 400 characters or so as a template of, *this is the base picture and I'm going to add a bit.* And so, for example, if I'm taking the word for *I* and for *hunger*. So "wo 我" ('I') and then "e 俄" ('hunger'), I'll have my basic "wo 我", which means *I* and I'll have it sort of in the center of my mind, and then I will try to think what am I adding to this? So, I add a *sun*… and the same way an artist will have multiple renditions of a scene, I think of it as I have multiple renditions of a character. I just have to remember what rendition I'm going back to. (Sam, 13:51.5 – 16:35.7)

Sam uses this metaphor of adding to the drawing or making renditions of a piece of artwork to help describe how he conceptualizes differences in characters in his mental third space. It is particularly interesting that Sam discusses his tactic of making small adjustments to the characters by building a foundation of one character and adding to it, through scaffolding (Vygotsky, 1978), in order to achieve the word or character that he wants. This concept of changing a little to achieve a lot is very Translingual in nature and will be revisited below.

Indeed, students, like Sam, often describe the act of drawing characters through the metaphor of art and in using this metaphor, much like the previous research participant did with the character for "to serve", the participants create a narrative to accompany the drawing/art to help them retain the new form of writing. One participant in particular was recognized by other classmates for having a gift in her ability to not only draw characters, but to also create stories that helped in remembering these depictions. Rebecca explains how her background in art aids her in this tactic:

> I have at least a slight advantage in that I have a background in art. So, I presumably have some higher level of sort of hand eye coordination, in terms of replicating characters and observing what they look like. (Rebecca, 10:43.5 – 11:12.4)

Rebecca realizes that her background in art can help her with learning how to draw characters, and she uses her strengths to her advantage by placing the frame of reference of art onto her language learning practices in a translingual manner in order to aid in her acquisition of the written form of the language. One example of how Rebecca uses her art and narrative backgrounds to aid in her memorization of characters is with the word for beer, she states:

RE 65:51.1 Alright! Pijiu 啤酒('beer')。 So, it has a mouth character, right so… obviously that makes sense, it's drinking, and then it's got a little square with a cross through which can be like a guy's face. And that's got another line underneath it, so it's like bar. And he is just slumped on the bar.

JS 66:14.6 Oh my, that's genius! Because it really does, if you visualize it just right, that's perfect!!!!

RE 66:21.7 Yes. And then for jiu 酒('liqueur') you've got the, I believe it's the water radical in front of it, and then honestly it kind of looks like pouring stuff in a cup.

Another example that Rebecca remembered was the word for tomorrow. She states, "I guess another one would be ming 明('bright') as in mingtian 明天 ('tomorrow') which has the sun and the moon radical, so for mingtian 明天 ('tomorrow') it's the next day, so you go through a sun and then you go through a moon and it is the next day!" (Rebecca, 61:03.2 – 61.23.0). Through the use of her artistic eye, in tandem with pre-established radicals in the foreign language, Rebecca is able to stitch together a narrative that helps her to remember how to write in her new language. She recognizes that this may not be replication of a traditional understanding of the characters from a native speakers' perspective, or even for another learner of the language, but rather these depictions are representations of the language that work for her as an individual. She goes on to explain this while narrating other characters:

> Yea, zhong guo 中国 ('China') and mei guo 美国 ('United States'). Um yea, for China the most helpful thing was figuring out the first character meant middle. And then remembering vaguely a history lesson of "oh yea, China is the middle kingdom". Um, and then for guo 国 ('country'), it has the character for (and this probably isn't the actual sort of significance) but it has the character for King in it. So, it's king inside a box and then there's just this little extra dash in it. Um… Yea and I'm looking at this and apparently the traditional looks really different from the… so that's probably not a correct interpretation, of the origins, but that's what I came up with. And then for America, let's see… mei guo 美国 ('United States'), yes, I use a similar process for mei guo 美国 ('United States'), which it's got two little dots on top and then if you break it down into two parts, where you can break it down into king and into da 大 ('big'). So, I made up this story about it being "oh we think we are the king and we are really big." You do your two little marks, you draw wang 王 ('king') and then you draw da 大('big'). (Rebecca, 62:36.2 – 64:10.1)

Yet again, this participant notes that by making small adjustments to a base character it can help to remember how to draw a short phrase in a new linguistic code. Rebecca, along with her artistic ability, is using the tactic of scaffolding(Vygotsky, 1978) by taking the radicals of big and king from the new language context and placing them in a narrative from her native frame of reference so she can better approximate how to write the Chinese character. This example demonstrates that Rebecca, while also having a keen artistic eye, is able to build a narrative that shows her deeper knowledge of not only American culture (of which she is a native) but also of the culture from the target language she is learning, Chinese. She associates China as the middle kingdom to help her remember how to draw the character zhong guo 中国 ('China'). This goes to show that even as a first-year student, she has the ability to "Apply deep and contextualized knowledge of at least one culture, nation, and/or region beyond the U.S." as recommended by the Center for the Study of Global Center for the Study of Global Change (2018) through their Global Competencies. Again, through developing a tactic of narration (Pavlenko, 2007) along with scaffolding (Vygotsky, 1978) Rebecca has gained the ability to draw these characters in her non-native

language, and if teachers were to adopt a similar strategy in the classroom of scaffolding and narration in addition to drawing connections between the two languages and cultures, it could help students immensely.

Translingual Verbal Communication

While students certainly demonstrated an ability to make comparisons between languages, to consolidate information across cultures, and to use a breadth of resources and methods for their writing cross-linguistically, these skills do not pertain to writing alone. Undeniably, intercultural communication goes well beyond the written word. Thus, spoken language, too, may take on translingual traits to enable more equitable communication across cultures and languages.

Indeed, due to the era of globalization, individuals from around the globe have the ability to connect with and speak to others who come from various different cultural and linguistic backgrounds. Therefore learners, in addition to speaking a language that is foreign with strange new linguistic constructs and difficult new sentence structures, must also navigate difference in accent, pronunciation, and even different vocabulary. Hence, understandably, it may be difficult for learners of a language to not only comprehend the spoken word, but to respond in kind. Furthermore, it is important for these learners to develop tactics that enable them to understand and respond in another language. Alanna elaborates:

> It takes me a minute to process what I'm hearing. And I'm really hyper-aware of the fact that it takes me a minute to think of what I'm saying. And so, I'm not confident saying anything, because I don't like having to pause, but that's just kind of an aspect of it. You have to pause because you are not at the point where you don't need to. And so, it's a cycle, if you don't have the confidence to speak then you're never going to learn. (Alanna, 06:05.6 – 06:38.3)

Alanna realizes that learning a new language is difficult, particularly when she is starting out and is *hyper-aware* of her pauses or mistakes. But she also recognizes, however, that it is a part of her growth in the new language and if she does not try, she'll never learn. Thus, she takes on the tactic of pausing in order to help her process what she is hearing and to formulate a response.

Much like Alanna uses the tactic of pausing or taking more time, Cassius, too, uses time as a tactic. However, rather than taking time in the moment of his speech act, he spends an increased amount of time being surrounded by the language. This provides him with the ability to develop other tactics and to understand the intricate nuances of his non-native language, such as the Chinese use of tones. He explains:

> So, Chinese being a tonal language, listening is really key there. So, I think immersion is the most helpful because it surrounds you with the language and your brain gets used to hearing the certain sounds and you correct yourself and you sort of micro-correct yourself! So, if you're saying the third tone this way [indicating a half falling tone], and then you hear it spoken a different way [indicating a low falling tone], your brain kind of adjusts that and then you correct that. (Cassius, 05:57.9 – 06:17.2)

Through his tactic of surrounding himself with native speakers (or immersion), Cassius was able to develop an ear for the target language of Chinese. He would hear the tones spoken by native speakers, and then adjust his repetition of those words accordingly. Just as Sam and Rebecca made small adjustments to their characters to formulate new words, so too did Cassius use scaffolding through immersion to make *micro-corrections* of his speech.

Cassius goes on to note that this form of adjusting can be difficult, if one is not used to the sounds being produced. He notes that producing the sounds he hears while

immersed in the language become particularly difficult when the phonological differences of the new language simply do not exist in his native language. Cassius states:

> I would definitely say again the hardest part is the actual phonetic sounds and just sort of getting your brain used to saying sounds that aren't in English. You know we never have the *H* in pinyin as a fricative. But we don't, we kinda just use the glottal fricative (h), instead of like the velar fricative (x). So, it's more of an air than the one in German. So, things like that you just have to get used to saying sounds that aren't in your native tongue. (Cassius, 08:19.4 – 08:53.9)

Much like Cassius, Jared agrees that the hardest part of learning a language is pronouncing phonemes that are non-existent in English. He states,

JSH 08:37.6 Well I think, like I mentioned before, just being able to make the sounds. Indonesian, "R's" (ɾ) are rolled, and I never had to do that 08:50.6 growing up. So, getting tossed into this language where every "R" is rolled, I really had to learn how to do that. I had to learn how to 09:01.8 not just roll my R's in the middle of words, but at the beginning and at the end of words… there's just a lot of practice, of making 09:15.5 my tongue actually make the sound. Or like, in… the Chinese R's 09:25.5 (ɻ) are also very different from an English R. In that you almost don't touch, with an English R it's very in your throat, but Chinese 09:40.1 R's are very much with your tongue. So, it's like making my mouth make the shapes, is the hardest part for me.

JS 09:41.9 Can you give me examples of r-words in each language?

JSH 09:47.5 Okay, so like in English you would say maybe like *romantic*, or something. And we'll see if I can get my rolled R's correct because 10:04.9 I'm still working on it in Indonesian! The word for person in Indonesian is "orang" (ɣräŋ), so you have to roll your "R" there, 10:23.0 orang… I still have to practice, and then in Chinese it's weird, it's almost somewhere around an s sound. Like "er" and like your 10:39.3 teeth are close together and your tongue is up in your mouth, um and it's like ri 日 ('day' ɻ[a]) means day or sun. And so, it's just like 10:53.6 a very different sound, even though theoretically it's all an "R" sound, they are just very different among the languages.

Jared realizes that each language he is learning has intricacies that are specific to that language. He, like Cassius, understands that it takes a great amount of practice to achieve these sounds, and he acknowledges that each sound pertains to its own specific linguistic context.

Undeniably, linguistic context is everything when learning a language. The participants recognized, for example, that they need to carefully choose the language and vocabulary that they use based on with whom they are conversing. For example, who is the audience, and what is appropriate given that context. As a multilingual from a young age, Helen understands this aspect of language production and development more than most. She explains an instance where she encountered a monolingual mindset for the first time in her college experience:

> My mom and I speak English, Cantonese, and Mandarin. We share those three languages. So, we switch between all three of them sometimes, or just Cantonese and English. Like, she'll speak Cantonese and I'll reply in English. We do that quite often. I didn't know that was different until college, when my roommate overheard us, because we were on speaker and she was like "that's so cool how your mom is speaking Cantonese and you're replying in English." And I was like "Oh, do you not do that?" It took until mid-semester of college in my freshman year to find out that not everyone grows up in a dual-language household, so I was like "Wait, you mean you understand your grandparents completely and you can watch movies together? Or go to restaurants?" It blew my mind. It took 18 years to figure that out. (Helen, 07:37.0 – 08:39.6)

Helen is much more cognizant of her audience and what languages they speak due to this interaction. She now understands that not everyone has grown up with more than one language at their disposal and she recognizes the importance of catering linguistic interactions to the audience. Sam, too, understands the importance of knowing the shared languages of his interlocutors and of knowing when it is appropriate to code-switch for ease of understanding. He states:

> I'll drop into whatever language that I know the word in, and when I know that they [the interlocutor] will understand the context. It could be something in class… So, if I'm in one of my German classes, and neither of us know the word, we will quickly drop it in English and keep going. In German it's really easy because German really allows for that… If it's in the case of someone who is German, learning Chinese and we're speaking in Chinese, I'll drop into German, just for

> eases' sake. But I try to make sure that it is a language that we both have in common, and a language that we are both proficient enough in that we know I'm using the word right. Or they know that I can understand the context of what they are trying to say just based off of – we've been speaking Chinese, you dropped into German, we keep going – and I can pick up that word really quickly… I know what it is, and I can continue in Chinese, without too much hassle. (Sam, 47:29.2 – 48:36.3)

Much like Helen would use the different languages that she had in common with her mother, Sam would use the languages that he knew he shared with his interlocutor for ease of understanding. Both of these participants mention the use of at least three languages that they know and also share with their interlocutors, and they would code switch as a tool to reach understanding in the most *hassle-free* manner.

While Kimber certainly recognizes the use of code-switching as a means to facilitate communication in this way, she further recognizes the specific interactions in which she will deploy the method of sentence level or discursive code-switching. She states:

KG 41:31.6 The only time I'll actually use the two languages, when we are having those types of conversations, are if I want to have a private
41:47.3 conversation in public but I don't want to gossip. Or say something without being like "ooo check out that person!" But I don't want
41:57.9 them to hear me. I'll do that… which makes it kind of hard if I forget the vocab and have to speak in English and then it's kind of obvious that I'm saying something about them. Or I'll say like I'm
42:06.4 talking to the teacher in the classroom setting and I want to ask them a question but they are like "you have to use the language…" so then like bla bla bla and then English word because I don't know
42:19.0 it. Um or when I'm studying abroad or sometimes um generally I do that when I speak to people who are native in a language. I feel
42:32.4 like they will understand me better if I use their language. And if I have a question but I don't know the word I will just throw in the English word and hope they know it. Um so, yea I think it would be like having gossipy sessions, talking to teachers, or being abroad. Talking to a native…

JS 42:40.2 Can you describe the talking to teachers one a little bit more?

kg- [Yesss.]

KG 42:43.2 Um "zen me shuo 怎么说('how do you say') admirable?" *Teacher how do you say admirable…* or I'd be like oh if I want to explain something but I don't have to do it fully in Chinese. Like Uh "mingtian wo you yi ge 明天我有一个('Today I have a') committee meeting, soyi wo bu nan chu shangke 所以我不难去上课. ('so I won't be able to come to class')." Tomorrow I have a committee meeting so I can't be here tomorrow. And I don't know how to say committee meeting… 43:21.0

Indeed, all of these participants demonstrate verbal translingualism by understanding the context in which they are communicating, refusing to privilege one language over another when they are aware of multiple shared languages with their interlocutor, and code-switching between these languages for ease of understanding. Not only is this useful language negotiation through the means of a translingual strategy, these interactions also demonstrate that the research participants are competent negotiators of what I would like to call the New Global, where linguistic choice is based off of shared forms of communication and the path of least resistance to effective understanding. One participant that exemplifies the New Global is Sam. He states,

> I've associated a language with someone, code-switching has become very easy because on sight I will see someone and I will think, Chinese – gai shuo zhongwen 该说中文 ('speak Chinese'). German – Ich sollte Deutsch heute ('I should speak German today'), French – je dei parle le français ('I should speak French'). Jumping and I'll see I have associated you with this language and then I have *to try* to speak English with you, because you are this other language in my head. So that's been eventful. When I was in high school, I had a friend who was in Spanish, a friend who was in German, and a Friend who was in French. And I would turn my head and code-switch without realizing it. And then I would have to jump back and forth, that was a mess! Haha, but it was a fun mess. (Sam, 44:54.3 – 45:39.5)

These kinds of interactions are happening more and more due to globalization and increased global interactions and connections. While students interact in this global manner, they must "make choices and design solutions informed by multiple frames of reference, including international, global, and cultural contexts" (Center for the Study of

Global Change, 2018). These participants have demonstrated the ability to make such choices through their translingual tactics of scaffolding and micro-adjusting to the linguistic context at hand. Furthermore, these types of interactions should not only be allowed in the foreign language classroom, they should be fostered.

Translingual Rhetorical Competence

In these zones, however, more than just code-switching is taking place. In fact, entire schemas and world views are being shared. In these areas of heightened interaction between peoples of varying languages, both cultural and rhetorical competence play an immense role in cross-cultural interactions. Alanna highlights this by stating, that "there's definitely cultural aspects in how you use the language no matter what language it is. There are certain contexts where things can be taken wrong or there are so many different dialects, and so if you say one thing in one region it can mean something different than if you say it in another region. So, that can be really difficult" (Alanna, 03:53.6 – 04:18.2). Alanna recognizes here that the ability to "effectively communicate across cultures", as highlighted by the Global Competencies of the Center for the Study of Global Change (2018), is an integral part of learning to communicate effectively in a language. She additionally highlights how important context is when learning another language. This can be particularly difficult when the language being learned has concepts that cannot be compared to a frame of reference within ones' native language. Jared explains,

> In Mandarin, Chinese, there's a concept called a quantifier, or a measure word, which is necessary when you are talking about numbers of things in Chinese. But in English, you don't have those. And so, it's really interesting to sort of see how people categorize objects and say like flat things or stick-like things. And just to

> see the schemas in which people place things and how that relates to their language. (Jared, 01:35.6 – 01:58.1)

Here, Jared is demonstrating that he not only understands that there is a concept in Chinese that does not exist (at least not to the same degree) in his native language of English, but he further recognizes that this feature of the language is intricately connected to the way things are observed and categorized from a non-western perspective. He knows that there is an underlying reason in the target language, which is the rhetorical and cultural understanding of how to perceive objects for native speakers of that language. Jared is able to thus learn the new concept in the target language and shuttle between the rhetorical understanding of objects and how they are categorized in both English and Chinese, as a translingual. Sari also finds that Chinese offers useful schemas to follow, she states:

> Well sentence structure for sure. Like for Chinese, one reason why I like learning it, is that it's a pretty logical language. You know you have your main point here, and then you have whatever you want to say about it, and then whatever else. And that logic of being aware of what your subject topic is – what you have, your subject in Chinese, and then you share… after the subject is clear to both you and I, then you might just start talking about it, and you don't say it again. And so, it has helped me become more aware. So, I'm talking right now, what am I talking about? Because sometimes I'll just start talking in English, but because of Chinese I know I need to be aware of what I am talking about. You have to declare a subject, intellectually. And I have a real issue sometimes doing that. I'll beat around the bush, but I'll never say exactly what I'm talking about. (Sari, 33:39.7 – 35:04.4)

Here, Sari indicates that she is more aware of the topic of conversation, even in her native language, due to the rhetorical schema found in Chinese where she must declare her subject. Indeed, both Jared and Sari are demonstrating that they can learn of these differences of language and effectively employ the rhetoric of another culture, and that furthermore they understand that they can even adapt that rhetoric to fit within any of

their linguistic contexts. Therefore, they both "recognize themselves and their culture through the perception of others" (Center for the Study of Global Change, 2018) by understanding that other cultures or languages may categorize information in differing ways or have different expectations on the use of language, but that they can navigate these differences and adapt them into their own language practices.

Sari exemplifies the ability to be reflective of her own language and of her position as a learner through the categorization that she places on each language that she learns and the purpose for which she decides to learn. She explains how, for each individual, a language can gain a different status or use due to the context in which it is used or learned, she states:

> Well, let's say with Hebrew, that was the first language I learned… and how it related to the bible. You know, at that time, that's what we were learning it for, was to understand the bible. So, that just made it more sacred. You know, where English is just tv and your friends. (Sari, 02:35.8 – 03:18.3)

Sari shares that for her, Hebrew holds a more sacred position, due to the fact that she only used the language in the context of her religion, whereas her native language of English was used for "tv and … friends." She sees the social aspect of a language through either religion or friends, and she recognizes how those contexts shape her language use. It is due to the context of religion that she places a more formal or *sacred* schema onto the language of Hebrew and recognizes the more informal use of English due to the lax context of tv and friends. Here Sari can "recognize how professions are defined and practiced in international and cultural contexts" (Center for the Study of Global Change, 2018). She even acknowledges how a language can change status with professions, such as with religion.

Again, it is through this understanding of recognizing ones' own language and culture through the lens of another that provides insights in how to successfully adapt, by means of adopting different rhetoric and schemas, in order to communicate more effectively or persuasively in a foreign language. Sam explains,

SD 05:32.6 What I have found at least is that a native speaker tends to process a foreign language through their own language. So, when I'm speaking German, my first thought is "this is the sentence in 05:54.1 English." Even subconsciously, I don't do that as much anymore, but my first thought is "How would I say this in my language? 06:02.5 How can I take these words and make them make sense in the next language?" So, just sort of piece together… and so that's why when a lot of, for example, Chinese speakers, speak they drop articles. 06:13.2 They will drop 'a', 'the' the verbs might not be conjugated. Stuff like that is because they are processing it through a filter of Chinese. And so, if you listen to them speak English, all of those 06:24.5 errors are right in Chinese. And so, all of those errors you can then build into your Chinese, or your German, or your French. And make it sound better.

JS 06:33.4 That's a very unique tactic. Can you describe a little bit more what you mean by "error"?

SD 06:41.0 Um… Error, potentially being misusing a *colloquiation* – or prescriptive grammar being wrong. It's never an issue of you can't understand them… because if you can't understand them, then 06:56.3 that's a further issue and then you have to break out your potentially very rusty Chinese, but these sort of things where they 07:07.7 are misusing a *colloquiation* or they are directly translating something that you can't really translate. They're taking words 07:18.7 from their language that they think are in English. So, for example, German, a phone is called a Handy, so they might say a handy or 07:30.5 they might say his sound speaker is called box, "Oh look the box is really loud." And you have no clue what they mean… So, the types 07:43.3 of errors, where I know that's not right, but I don't know why, it's because it's right in their language but doesn't translate over. And so those are the types of errors that are really beneficial.

Much like Sari recognizes her use of languages in social contexts, Sam understands the benefits he gets from interacting with speakers from other linguistic backgrounds, even when those interactions take place in his native language of English. Sam sees that if he

adapts his language use to match the common *errors* made by non-native speakers of English that he can essentially reverse engineer the language to avoid making such *errors* himself in their native language.

Furthermore, Sam acknowledges the very translingual notion that these *errors* hardly ever lead to actual misunderstandings, but rather are hints of his interlocutors' native language that don't quite translate as they expect them to. This could include issues in grammar or misuse of, as Sam calls them, *colloquiations*. While this term is not exactly English per se, it is still able to be understood in the context of this interview as a synonym for colloquialisms and which may come from one of his language learning contexts which was *not quite translated as he expected it to*. Again, there was no break-down in understanding or comprehension of Sam using this term, but rather a fun irony to the conversation at hand.

Yet again, by potentially adopting the strategy of reverse engineering language in the classroom, or by applying various schemas found in the target language and applying them to other linguistic contexts, teachers can provide students with insights in how to grow not only in their target language but in all their language practices. Moreover, by allowing error to be used strategically or to serve as an educative tool rather than being the catalyst for persecution of improper language use, teachers could further develop a classroom environment that is more conducive to drawing connections across languages and that is more welcoming to students.

Translingual Education

So how do educators create this atmosphere? Or rather, what suggestions did these translingual participants have for instructors that would make the language courses

more beneficial to them as critical global citizens? To answer this question, a discrepant case analysis[6] took place of a student who decided to drop out of a 100-level Mandarin course.[7] This person explains that for them, the course objectives of the day to day class were not in sync with the assessment of the course, and what was instructed did not actually line up with conversational speech that they found to be natural from native speakers beyond the course. X states:

> X 17:44.8 The two biggest issues that I had were, one, the way we were measured, not being in sync … I'd really like it to be more speaking based because personally, I think speaking is a lot more useful than being able to write. You can use writing tools to help you with that. But also, what the class… sorta failed to teach was those nuances. For example … I (lil) learned that you don't use "zia jian 再见" ('goodbye') to say goodbye. Which is how we used it in class… apparently the more natural way is to do "bye-bye". So, we learned a lot of academic oriented stuff and so it wasn't conversational.
>
> 18:35.9 JS - [academic?]
>
> Yea, If I were to just go in and start talking to someone in Chinese it would be awkward from their perspective… however, the moment you substitute two words that are synonyms in English, but they're not synonyms in Chinese, everything else falls apart. And the other side will have no idea what you are saying. And so, there was that complete lack or disconnect where the vocab wasn't even true vocab just because we didn't even know how to really speak and didn't understand how the language worked on a fundamental level.

As participant X laments, they learned vocabulary that was more formal in nature, in other terms a textbook version of the language. For example, zia jian 再见 ('goodbye') was used as a farewell in place of other more colloquial or more contextualized versions, such as

6 A discrepant case analysis, or sometimes called a negative case analysis, is when "you should purposefully seek out cases that might disconfirm or challenge your expectations or emerging findings" (Sharan B Merriam & Grenier, 2019).

7 This student will maintain additional anonymity due to the nature of their critiques of the course and their wish to not be further identified.

the westernized *bye-bye*. What could have been an opportunity to introduce students to the various ways to say goodbye in different global contexts of Chinese, was missed according to this participant. Indeed, a subtle message that was being conveyed to participant X was that a privileged version of the language was being instructed, and other dialects were not even presented as worthy enough to note. Although this student dropped out of the course and would typically be assumed to have an opposing opinion to other participants, this discrepant case analysis proved to confirm what was stated by the other participants in this research, even further triangulating the data.

In fact, according to the student participants, few instructors introduced words beyond the textbook vocabulary, but those who did received high praise from their students, for example, Alanna states:

> In terms of remembering vocab and things like that… he (the instructor) really is more realistic with the language than the other teachers are. And I think I remember the words he teaches us more than I do the words in the lesson because he teaches us the ones that they actually use. The ones that are less formal. And because I know that they're the ones that are going to be useful or in context, they are the ones that I write down because it's remembering "okay don't say this, say this instead." And those are the ones that I write down, those are the ones that I pay attention to more! **Because I don't want to know the formal language, I want to know the actual spoken language!** And he's really good about teaching the actual spoken language. And so, when he'll run up to the board and scribble something on there, like "say this instead of that." I remember that better than looking at a PowerPoint. (Alanna, 28:30.4 – 29:20.8)

Many of the participants, along with Alanna and X were pushing back against or resisting the very restricted, rigid, and formalized language that was being taught in their classes. This is very similar to how those who support translingualism in their work fight against the rigidity of a Standard Written English (SWE), and who advocate for more acceptance of all forms of English actually being used.

Additionally, much like translingualism advocates for the acceptance of individual agency and choice of language, these students too found that agency was an immense aspect of learning the language. Helen most eloquently demonstrates this from the very beginning of her interview:

JS 00:52.2 So, what would you like for me to call you in this research?

HT 00:54.0 Um, Just Helen is fine since we are conducting it in English. Like if it was Chinese, you could just say Helen, but to make it flow I would choose my Chinese name.

Helen expresses that the context of the language interaction even determines the name by which she wishes to go by. This form of self-identification given the linguistic context shows that even in so far as agency, Helen is able to adapt to context as a Translingual. Furthermore, Jared expresses that he prefers activities in the classroom that allow for him to develop that sense of agency in the target language. He states,

> I guess I like more creative activities where you write about or give a speech about a topic, either a topic you're interested in or apply this concept to your life. Like "What did you do, what was your daily schedule for today?" That kind of thing where it's like, more self-centered. Haha. That just, makes me care more I guess. Rather than reading about some made up character in a textbook, talking with his father…. I don't really care, but when I'm applying it to my own experience, I think that's more valuable. And then, also, the creative aspect… And Chinese has started doing this where we will have a composition due every week. So, like, "Oh, tell us a story about you and your family." Then it will give you a number of restrictions, and what you need to use, but you can talk about or make up a story about your family trip. (Jared, 35:29.3 – 36:50.3)

This type of activity, that is more student-centered, provides learners with an avenue to use the target language in a more authentic way. It advances students' personal agency in the target language, where they develop skills to engage with native speakers about their own lives and where they may discover potential cultural differences that they will encounter beyond the classroom.

Indeed, it is this type of learning that can take place beyond the walls of the foreign language classroom that can be even more beneficial to students in the language learning journey. Sam most emphatically discusses the resources that he uses beyond the language classroom to develop his linguistic acumen in a given language. For example, he discusses his use of YouTube videos as authentic language input, he states:

> Just to sort of push yourself. You can turn on the subtitles in English or you can turn them off, which is an amazing test of listening ability, because they talk fast! Haha and a lot of the time they have heavily accented Chinese that you're not used to. It's "Oh, this is a very strong Beijinghua 北京话 ('Beijing dialect') ,"haha "that's Taiwanese! Shanghai!" Jumping, jumping, jumping. And so, you learn, but in the same way that a Chinese person would learn it, just listening to native speakers speak this language natively. It's not easy, but you sort of learn… "I don't sound like that! I should fix this." Haha. "They are saying this interestingly, why am I not saying it that way? Why are they saying it that way? What do I know about the language to sort of build this?" (Sam, 27:40.3 – 28:27.9)

Sam discusses the challenge that this type of activity places on the learner to hear the quick speech used for a native audience. He additionally notes the challenge of hearing and understanding various dialects of the language. Yet again, Sam mentions the benefit of listening to authentic material and micro-adjusting his own language behaviors to more closely match those of native speakers. Over-all this tool for language acquisition seems to benefit Sam and other students in tremendous ways, therefore this type of activity should be brought into the classroom to facilitate a more global positioning of the language in contextualized use.

If teachers of foreign languages can bring these kinds of authentic interactions to life through the use of technology or connections to native speakers, then students will have more opportunities to practice their translingual language skills. It will provide them with authentic avenues to negotiate what does and does not work in the target

language, and it teaches students how to foster a sense of responsibility to the speakers with whom they interact. Sam explains how connections to native speakers fostered a sense of responsibility in him while also improving his language abilities tenfold.

> I need to understand that they are giving me time and it's a gift that they are giving me of helping me to learn this language. And something that they might like, but I really treasure is, that they are helping me learn this German, they are helping me with this Chinese, and while English may not always be my favorite language to speak, my ability to help a foreign student with English is one of the bigger gifts that I can give them. (Sam, 32:00.0 – 32:40.9)

Here Sam indicates that he treasures his interactions with native speakers of the languages that he speaks. Moreover, he acknowledges that they, by interacting with him and helping him to negotiate language difference in these communicative contexts, are providing him with a gift of time and effort, and in doing so he should have the mutual respect to return the favor. This concept alone covers an entire section of Global Competencies by the Center for the Study of Global Center for the Study of Global Change (2018):

> Action + Responsibility [where] Students are willing to:
> - Act upon acquired knowledge, skills, and attitudes in global and local contexts
> - Think ethically about global issues, inequalities, and their efficacy in the world
> - Participate in international experiences, interactions, or collaborations

Sam does so by acknowledging a responsibility that he has to his international peers who may really value his help and support. He puts himself in their shoes in order to see an inequality and he tasks himself with being the solution to a more equitable education for those peers. Finally, by engaging in these interactions, he further situates himself as a critically conscious global citizen who does not shy away from international experiences.

Research Question 1.b

b. How could translingualism as a theory begin to expand beyond its original context?

In order for translingualism to move beyond the context of ESL and into the realm of foreign language education in Western institutions of higher learning, it must first be understood as capable of moving to other linguistic contexts, as demonstrated above. Then it must be adapted to fit these different language learning contexts through a pedagogy that allows for the use of the theory in deliberate ways, as demonstrated by the participants and their (sub)conscious use of the theory as elaborated in this section. Lastly, it must be further researched and promoted as a valid theory to educators of foreign language contexts to truly adapt as a critical pedagogy (CP) and to move beyond its current context. It is through this use of translingualism as a CP that will catapult the theory away from extinction and towards a valid means for preparing students to be global citizens. Indeed, "to engage in CP as a form of cultural politics is, in short, to be committed to the task of preparing our students for critical and participatory citizenship" (Guilherme, 2002b).

Critical Translingualism

It is this charter of teaching students to be critical global citizens, or citizens of the world that reflect on their own positionality and that interact with others in a respectful and dialogic manner, that demands a new way to instruct foreign languages. Due to the need for individuals who can negotiate and communicate across languages and difference, and who can do so in a respectful and equitable fashion, the use of translingualism in the foreign language classroom becomes paramount. The theory of

translingualism provides individuals with the tools necessary to make connections across various linguistic codes and semiotic structures in order to foster cross-cultural understanding, which when used deliberately in foreign language classrooms becomes a useful pedagogy. Alanna exemplifies this process of translingualism, by stating:

> You kind of have to re-wire your brain and how you think of switching from one language into another. You have to rethink your grammar; you have to rethink your pronunciation; you have to rethink your vocabulary; and you have to rewire it temporarily into another language. It can be really hard, 'cause you're already kind of set in stone by the time you're learning, at least the way they teach it here, because you learn it so late. But then when you learn another language, on the flipside, it makes you more introspective about your own language, because you look back at your own language and you start to recognize more grammar. I learned more English grammar from my Spanish classes than I did in my actual English classes, because you have to compare the two and so I started figuring out "oh this thing in English is called that! I'm like, wow that's what this is! I didn't know that's what that is!" So, it makes you more introspective, as well. (Alanna, 15:42.3 – 16:39.5)

Here, Alanna expresses what many language learners feel by explaining how learning a foreign language actually helped her to understand the particulars of grammar in her native language. Through a dialogic process of learning the new language and comparing it to her native language, she developed an entire linguistic repertoire. She notes that learning a new language helped her to be more introspective and reflective about her own language practices. So much so, that she acknowledges that learning a new language can even shape *how she processes* a language. She goes on to explain:

> With Spanish and English, I kinda think of them together in a way. Because, I'm at a point in Spanish where I don't necessarily have to translate everything, I can kind of just talk. But when I'm writing something down, or when I am thinking about my linguistics class when we have to transcribe things… I think a lot about Spanish and how it compares to English, and how this sound in Spanish is comparable to this sound in English. I don't necessarily use them in conjunction, but I bounce them off of each other and see how they are different and see how they are the same, in terms of the writing, and the sounds, and the transcription, and things like that. (Alanna, 34:09.5 – 34:57.3)

It is particularly salient that Alanna notes that she is at a point in her language acquisition that she can bounce the languages off of one another without having to translate everything. As an advanced learner of Spanish, she still draws upon comparisons between the two languages as needed to fit various linguistic contexts (just as novices of other languages demonstrated above), but now this process is more dialogic in nature where English informs her Spanish and Spanish informs her English. Furthermore, it demonstrates that Alanna is capable of perceiving her positionality as a native English speaker through her non-native language of Spanish which is key to her development as a critical global citizen.

Kimber, too, understands that in order to be a critical global citizen, she needs to know how to adapt her language practices to be respectful in different contexts. She states:

> Well in English that is all kind of subconscious, I feel like … I know I should act this way and just kind of naturally switch. Whereas in Korean and Chinese I always kind of forget the little things, like how you have to show the proper respect with your vocab choice, and the way you say things. And so, I have to really expend the brain power to be like "okay it's this type of person, this type of situation, I should act like this and speak like this." (Kimber, 46:55.7 – 47:30.2)

Kimber demonstrates an inner dialogic process where she struggles with the various ways that different languages and cultures show respect. She *expends the brain power* to compare the various languages and the different ways that they represent respect in the language so as to be sure to not *forget the little things* to maintain a respectful interaction as a critical global citizen.

Indeed, through translingual comparisons of the languages that these participants possess, they have learned how to effectively navigate cultural, social, and linguistic

differences at play in their intercultural interactions. They have developed their skills to participate in the global arena as critically aware citizens. Furthermore, they have learned to be more conscious of their position and how they use language to interact with others and to do so in a respectful manner. This is at the heart of translingualism, and if further developed in the foreign language classroom would constitute a translingual pedagogy.

A translingual pedagogy at its core should attempt to break down systemic barriers in order to validate non-standard uses of language as well as diverse users of the language. It attempts to strengthen the dialogic process between individuals from diverse backgrounds so as to lead to more equitable interaction. This, too, should mean advocating for equity in the classroom that acknowledges and promotes diverse individuals and their backgrounds, which also helps to attain a more conducive atmosphere in the foreign language classroom. Cassius explains that although he did not find this type of atmosphere in his Chinese course, he did find it in his interactions outside of the classroom, and that those interactions have actually been more conducive to his language learning, he states:

CS 24:24.3 [I combine languages or code switch] DAILY. Because my roommates are all Chinese. I try to talk to them in Chinese pretty
24:46.4 frequently. And, if I've learned anything in learning a foreign language, it is that you do not know at least one word for every normal sentence you speak. So, I may be talking about (I dunno) like when I learned the word haircut. To cut hair is "jian toufa 剪头
25:00.6 发 ('to cut hair')" and when I first said it… I said everything in Chinese, up to the verb *cut* and then I said "cut" and then I said "toufa 头发 ('hair')", so hair. And so, code-switching is a common thing I think for beginners of a language.

JS 25:16.4 So, what is your reasoning for doing that?

CS 25:21.0 They know English and Chinese, so they know what I mean and it helps me practice Chinese. That's really it. I speak Chinese because
25:32.6 it is good practice and I enjoy the language, and if I don't know a

25:36.7 word how else am I supposed to get it across? I can't get a words' meaning across without either making a symbol in the air, which isn't necessarily always effective, or just saying the word in English, which they probably know.

JS 25:50.4 Interesting. So, you say you do this on a daily basis, what about in class?

CS 26:01.4 Mmmmm…. Not as much, because it's frowned upon to use English in that class, a lot of the time. So, if I'm going to ask a question, it's either going to be completely in Chinese or completely in English. For the most part. I would say 95% of the time I'm asking a question in one language OR the other language. In my opinion, [that is not effective], but I don't want to get criticized by the teacher for saying a word that maybe I ought to know. I'd rather just ask the whole thing in English and use bigger words to have an excuse not to have asked it in Chinese. It's maybe just the environment, it's a little bit more uncomfortable because it's an academic setting rather than a friendly setting. Which, in my opinion, I think a friendly setting is a better environment for learning a language.

26:26.7

26:29.8

26:50.1

27:00.0

Cassius poignantly realizes that for everything he wants to state in his new language, he will not know at least one word that he needs to formulate the sentence. Thus, as a beginner in the language he needs native speakers to help him fill in the gaps and to be patient with his language learning process. However, he also quite accurately points out that in the academic setting of learning a formalized language, such as a course at a Western institution of higher learning, he does not possess the same environment where he is at leisure to code switch. Again, this parallel monolingual mindset is creating a learning atmosphere that feels uncomfortable and less effective, according to Cassius.

Therefore, Cassius uses intentional translingualism in language learning contexts outside of the formalized course, and will revert to either Chinese or to English to ask questions in the actual language course. The atmosphere that Cassius describes is less welcoming than the informal contexts he engages with outside of class. So, Cassius goes beyond the classroom context in search of a more amiable learning atmospheres and he

connects with native speakers of the language. This indicates that he is willing to "participate in international experiences, interactions, or collaborations" (Center for the Study of Global Change, 2018). Furthermore, this goes to show that Cassius is a very outgoing and strong-willed participant, who is willing and able to seek out native speakers of the languages that he speaks.

However, while Cassius may feel comfortable asking questions entirely in Chinese or in English in his classes, perhaps other students feel less inclined to even ask questions in this type of formalized environment. The use of intentional translingualism within the classroom environment could be used to teach students new vocabulary and information while also demonstrating the differences in register of informal versus formal contexts, if used deliberately by the instructor. This could empower students to strategically use code-switching, as Cassius does, to advance in the language and to navigate new language learning contexts, such as interactions with native speakers who are also multilingual.

Allowing students to engage in translingual practices within foreign language learning contexts would allow students to demonstrate the various backgrounds and resources that they have available to them as learners of a language. Thus, rather than assuming a deficit model of students and treating them as "blank slates" (Pinker, 2003), translingualism would help to construct a foundation where student experiences are perceived as valuable to the language learning endeavor. Again, this would create a more equitable atmosphere for the learning of language. Additionally, this would provide students with the opportunity to share their experiences or give testimony to authentic

language use. For example, Helen explains her motivations for taking the course and why this motivation has helped her to navigate the new language learning context, she states:

> My grandparents helped me a lot, because one of my grandparents actually got his citizenship, by taking the test. And he always asks "Hey, what's this in English? What's this, what's this?" He was very proud, and he was by far the happiest when I wrote out a sentence in Chinese for the first time. He watched me write it out, and he said: "Oh you have very nice handwriting." (Helen, 21:18.3 – 21:55.8)

Here, Helen reveals that she has native speaking family members as a resource for her foreign language learning development. She explains that learning the language makes her family very proud and that she is more motivated to learn the language because it strengthens her relationship with her grandparents. However, this useful piece of information was never discovered in the beginning language learning courses (where this participant was observed). It only came to light through this interview.

Thus, one can assert that through a translingual pedagogy, students like Helen could receive more equitable instruction of the language through the acknowledgement and support of their pre-existing language backgrounds. Additionally, students like Cassius too can experience more equitable instruction, when invited to use their translingual skills with classmates such as Helen. Through intentional use of a translingual pedagogy a more conducive classroom environment can be achieved, where students' backgrounds are celebrated, and where students feel more comfortable using translingual methods to develop their language skills. This type of environment will pave the way for students to further develop their sense of critical global citizenship.

Research Question 1.c

c. Did participants in this study use and/or benefit from technology or other resources in a translingual manner?

Many of the technologies mentioned by the participants of this study were used in a translingual fashion to aid the language learners in consolidating the information from the various languages that they previously knew in comparison with the language(s) that they were learning. These technologies came from two overarching categories. The first category includes applications (apps) or technological tools that were specifically designed for language advancing purposes and are thus named Translingual Technologies. The second category includes technological tools that were used perhaps in new ways that helped participants in either remembering or further acquiring language, and these are Translingual Resources.

Translingual Technologies

Technological advancements have come a long way over the years. What was once contained to libraries and large depositories, or even to massive desktop computers are now available in the palm of the hand. Languages and their respective words, rather than being contained to physical dictionaries are now available through a search engine via the internet. What once would take several hours, and the knowledge of codices and indexes is now available through a single word search. This is evident in the primary technological tool mentioned by the participants of this research.

Every single participant (100%) mentioned having some kind of dictionary on their phones that they used to navigate new words in the target language. The vast majority of these participants mentioned the application "Pleco" specifically for this purpose. *Pleco* is a company founded in May of 2000 and run by Michael Love. The *application Pleco* is an '"all-in-one" dictionary that combine[s] Chinese fonts / handwriting input / flashcards / audio / [and] multiple dictionaries in a single app"

(Pleco Inc., 2019). Cassius explains how he, like many of the participants, used this application specifically in a classroom context for learning new words that the instructors introduced. He states,

> I use pleco in class. You know, he has a character up on the board and I can just write it into my phone and then it'll tell me what it means, how to say it, and its definition. I know Pleco has the capability to do a lot more than just the Chinese standard Mandarin pronunciation, like they have alternatives, they have Cantonese, and they have Zhuyin 注音 ('phonetic') like Bopomofo ㄅㄆㄇㄈ ('Mandarin Phonetic Symbols'). (Cassius, 15:00.5 – 15:36.6)

Through the application Pleco, users are able to not only search words or characters for the definitions, but they are also able to write them directly into the application, as mentioned by Cassius, in order to search for the exact word shown or mentioned. Beyond simply using the dictionary functionality of this application for advancing vocabulary in the course, Cassius recognizes that there are even more uses or functionalities of this application. He brings to attention, for example, the capability of the app to also translate other dialects, like the predominant phonetic system used for Mandarin in a Taiwanese context, Bopomofo, or also Cantonese.

Another participant, Mark also uses the application Pleco as a dictionary for the words that he does not recognize in the language. However, he uses the application beyond the classroom context. For example, Mark explains how he uses the application socially. Additionally, he sees similarities in using Pleco to how he uses dictionaries in his native language. He states,

> [I use] Pleco because it's just like in English. When you need to learn a word you look it up, and you're more likely, after you see it and read what it means… [to understand] why it is the way that it is. So, in Chinese, with the radicals, it kind of just sinks in and makes sense. [Also, I look] things up for texting or just messaging people. That's just a lot more of the stuff that you don't get in class, like colloquial speech. So, actually sometimes what I'll do is when I'm messaging someone, I'll

> use Pleco because I don't know what they said, or what one word is. (Mark, 13:18.5 – 14:05.8)

Mark explains that he uses Pleco as a dictionary, much like the way he uses dictionaries in his native language, not only in the classroom but also as a means to help him in social contexts to aid his understanding of informal communication with others. Since Mark feels that his course does not provide him with colloquial speech, he uses the application Pleco to help him navigate those contexts. This indicates that Mark uses his knowledge of Chinese for social purposes, particularly in other forms of social media and in messaging applications as well.

In addition to Mark, Rebecca also uses the application beyond the classroom context. She explains how she uses the application:

> I have definitely continued using Pleco [after the course] and that's been incredibly useful. Once again, I have an advantage of being in Philadelphia, near China town, every time I go to China town, I'm like "Oh, that character looks interesting, I wonder what it is?" then I go to the app and I look it up. Yea, definitely been using Pleco… and Duolingo, which I have the French version of, just recently added Chinese to their repertoire too, so I got that! (Rebecca, 21:28.9 – 22:05.1)

Rebecca notes that she uses Pleco for looking up unknown words in the real-world context of Philadelphia's China town. In Rebecca's case, she is able to see the words as they naturally appear and they create a sense of curiosity and wonder for her, so she uses the application to fill that intrigue. Rebecca acknowledges how fortunate she is to live in an area of diversity. She demonstrates here that through her curiosity and resourcefulness she can "critically analyze the history and diversity of the U.S. and its role in the world" (Center for the Study of Global Change, 2018). She shows this ability by seeking out diversity in her area within the United States, and using technology to assist her in learning more about that context. Thus, she uses technological tools (such as

Pleco) to help her to navigate the global in her local context. Additionally, she mentions another application that she uses to fulfill this interest in the language, Duolingo.

Stephen Krashen (2014) explains that, "Duolingo is a web-based self-paced language teaching program that guides students step-by-step through a sequence of tasks, largely based on translation. It is clearly aimed at conscious learning, although some subconscious acquisition of language is inevitable, as students hear and read samples of the language."[8] Thus, Duolingo is an application that is geared towards learners who wish to learn a foreign language, but perhaps have few other means to do so. The app attempts to make foreign language education available to users of the app, beyond the classroom context. While Rebecca certainly uses the app for language purposes, she seems to use it differently than what Krashen suggests as the original intention for the app.

Rather than focusing on Duolingo as a means to replace her foreign language course, Rebecca uses the application as a means to maintain the language that she has already learned. She uses this application, along with children's books written in Chinese that she borrows from her local library, as authentic materials to practice her language skills. She does this since she is currently unable to continue her Chinese language courses, due to the fact that her job takes place beyond a university setting. Therefore,

8 Krashen's interest in studying this application was to discover whether or not it had the potential to trump university-level language learning, as purported by the applications' website. Krashen discovered that in a study funded by Duolingo, there was substantial variability with a standard deviation of 12.1, indicating that it indeed could not trump university-level language programs. However, his study did still acknowledge that many users of Duolingo still rated the application highly.

Rebecca uses Duolingo for a very specific purpose that perhaps demonstrates her different motivations in comparison to other users of the application.

Similar to Rebecca's use of Duolingo, Cassius maintains his language skills through another application. He explains,

> I have an app, called "Du Chinese" just like d – u and Chinese. And Du 读('read') means read so it's just Chinese articles. And it's meant to help you practice, but it's more of just reading stories for me. It's like reading a book. You wouldn't necessarily call that a learning material. (Cassius, 14:25.0 – 14:53.1)

Much like Rebecca uses Duolingo as a tool for maintaining the information that she learned from the course, Cassius also uses an application called *Du Chinese* to maintain his level of reading and recognizing characters. According to the "about" section of the Facebook page for the application, "Du Chinese is an app for Android and iOS for reading Chinese. New lessons are added continuously, with complete translations and voice recordings" (Du Chinese, 2019). Again, although the application is intended to be used as subsequent lessons for language learning, Cassius views the application as more of a resource to continue reading in the target language. It is particularly interesting that he does not even view the application as *learning material*.

Indeed, many of the technological tools mentioned by participants were not seen as learning materials or technologies for academic purposes, rather they were seen as convenient tools that were both useful and fun. Kimber and Helen, in fact, mention the two respective language applications that they use to not only maintain their languages skills but to also build and maintain social relationships that they may conduct in many different languages. For example, Kimber explains:

> There's an app called "HelloTalk" it connects you – like you can put in that you're learning this language and your native language is this – and it connects you to

> someone who is learning your native language and they speak the language you want to learn. So, it is kind of like a social connection thing. (Kimber, 12:17.0 – 12:50.7)

Kimber enjoys using this application because it is advancing her skills in the target language, but also because it is social in nature. This is certainly the point of the application, since according to a press release on HelloTalk's achievement of surpassing 10 million users, "A key strength of HelloTalk is that it adopts a more people and community-oriented approach to learning by enabling users to practice 200 different languages with native speakers and other learners. Most other apps focus on memorization, but HelloTalk puts communication first" (HelloTalk, 2018). This communication first approach is the reason that this application is supported on other social media sites such as Facebook and another popular messaging application, WeChat[9].

WeChat itself is incredibly international in scope, and offers "a free instant messaging application service for smartphones and enables voice, text, pictures, videos, and location information exchange via mobile phone" (Xu et al., 2015). This ease in functionality and ability to connect individuals from various linguistic backgrounds is what makes this application so popular. Helen explains why she, personally, uses WeChat:

> I have a WeChat… and a lot of my family records audio because in Cantonese you can't type it. The typing is only for Mandarin. So, you have to write every single thing. … And, Cantonese is also in the traditional script. So … a lot of people record or write in traditional, and they have to write out every single character. So, when I text my mother, I'm texting in Mandarin, or what I read as Mandarin, and she reads it in Cantonese. So, then she sends things in Cantonese, that I read in Mandarin, and then if I get really confused, I ask her in English. (Helen, 10:52.8 – 11:56.9)

9 This application is known as Weixin 微信 in Chinese, meaning Micro-message in English (Xu, Kang, Song, & Clarke, 2015).

Here Helen exemplifies a translingual use of technology to convey messages across three different languages through an application that allows for such interaction, WeChat. This is particularly useful since as indicated by Helen, such communications would not otherwise occur. The various functionalities of the application provide a platform where users can decide to use characters, to audio or video record, and much more. This ease of shifting between forms of communication give its users the flexibility to decide the type of communication that best serves their needs, which would explain why this app has a billion users (Tencent Inc., 2019).

Translingual Resources

The applications mentioned above, such as WeChat, were specifically designed to be used by speakers of the other languages (more specifically for users of Chinese). However, the participants of this research also discovered other technologies that they found useful for their language learning endeavor. While Translingual Technologies are applications that were designed with the intent of being used for foreign language contexts, Translingual Resources are those applications or technological tools that participants used beyond their original intended purposes. These technologies were adapted by the participants from their original context of use to help these students in their language learning process. Take, for example, the application Snapchat.

Snapchat is another application with an extremely large number of daily active users (DAUs). According to Anna Hensel (2018) of VentureBeat, "Snap reported 186 million DAUs in Q3 2018." One does not naturally consider Snapchat to be an application based on language, however, it has morphed into one of the most popular forms of communication, particularly for younger generations. Lindsay, from the Lindsay Does

Language blog explains, "My personal preference is to speak in the target language, write text over the top of the clip with an English translation, and then select and emoji flag for the language I'm speaking in that clip to put on screen too" (Lindsay Does Languages, 2016). Much like Lindsay, Jared explains his translingual communications via Snapchat:

JS 20:20.0 And you use Chinese characters in snapchat?
JSH 20:22.5 I mean yea, with my friends who speak Chinese. I won't use it with people who don't… they don't have any idea what's going on. But 20:37.0 yea, it's not that we solely use Chinese to communicate, but there's definitely a certain amount of Chinglish that goes on… where we will just mash words together.

It is remarkable to think of such interesting use of the application. Jared recognizes the context of the personal photo and video sharing app and understands that he can, in that context and through that medium, express to his fellow translingual audience a mash up of language and media.

It is this type of application that exemplifies the current climate of technology providing instant gratification that is particularly salient. For example, Kimber also uses technology in an intriguing way to instantaneously view her vocabulary list. She states, "like in our books when we have huge lists of vocab words, I just take a picture of it, so I have it on the go, on my phone, and I can look at that on the go" (Kimber, 12:59.4 – 13:15.0). Here Kimber demonstrates that she uses the camera function of her phone to give her instant access to the vocabulary list found in her book, without having to go through the trouble of carrying a heavy textbook everywhere. This form of practicing on the go exemplifies the fast-paced environment in which these participants are learning a new language. Additionally, it demonstrates Kimber's ingenuity in keeping her vocabulary lists at hand.

Another ingenious use of technology aiding the language learning process of a participant, is Cassius' use of his phone. Cassius consciously made the decision to have the language of his phone set to the language that he is learning, Chinese. He states,

CS 00:22.6 Yes! I have recently within the last two months changed my phone to Chinese. Also, for the purposes of immersion.

JS 00:30.8 That's amazing! So, how has it helped you to develop the language by having your phone in Chinese?

CS 00:36.9 Well, I'm forced at that point to use Chinese. If for some reason, I must have my phone in English, I have the option to do that, as well. But just forcing myself to view the language everyday also really helps with immersion. And another thing is that it shows me 00:49.6 different ways to say different things, because sometimes you… like we were taught in Chinese that xingqiyi 星期一 ('Monday') was Monday, but a lot of times, Chinese people just say zhouyi 周一 ('On Monday'). 周 Zhou meaning zhoumo de 周末的 ('Weekend of')… 01:06.3 yea that one. Cause it just means week, functionally. So, it's the first day of the week.

JS 01:25.7 Awesome! And you found that through your phone?

CS 01:28.5 Yea! Yea, so for me, I use an android device, or it's based on Android and it uses google. So… they have a listing of many 01:43.6 languages that you can run your phone in, and I just changed it to simplified Chinese, recently. I would probably say like two months ago.

JS 01:57.8 And you feel overall comfortable navigating the language in your phone?

CS 02:01.5 Well… Muscle memory helps a lot. Like you *know* what buttons are where, and you get to learn some new characters, because you see what character you are pushing and then you go "Okay, that 02:17.7 makes sense" or "Why does that make sense?" And then you look it up and you realize that it makes sense.

Cassius, much like Kimber, uses his phone in an interesting way to help him to further develop his foreign language, Chinese. He learns more vocabulary through this form of immersion by constantly seeing the different Chinese characters on his phone. This shows that Cassius is able to "act upon acquired knowledge, skills, and attitudes in global and local contexts" (Center for the Study of Global Change, 2018), because he can apply his knowledge of the Chinese language by learning to do basic skills within the context of

his phone, and he can then apply those new words in other appropriate situations. The reason he feels comfortable with having this constant wave of new information is because he already knows where things are in English, through what he calls muscle memory, so that when he encounters a new word, he is then able to translate either by memory or by context. This demonstrates his ability to shuttle between the different knowledge and skills that he possesses as a translingual. Furthermore, if he does not understand a character, he has the means to look it up and to rationalize why that character would make sense in the context in which he found it.

Each of these participants used technologies that were either designed for foreign language interaction and learning, or that were used in interesting ways by these learners to help them with that exact endeavor. These technologies helped with many facets of language learning, such as developing vocabulary, maintaining skills, using the language in social contexts, etc. Furthermore, each of these technologies gave the participants a degree of freedom in their use and how they develop their own language repertoire, which is inherently translingual.

Summary of Research Questions 1

In answering the first over-arching category of research questions, this work begins by categorizing the data based on the following Translingual codes: Translingual Writing, Translingual Drawing, Translingual Verbal Communication, Translingual Rhetorical Competence, Translingual Education, Critical Translingualism, and Translingual Technologies. These primary codes came from data derived from the participants and were developed through analytical means detailed in the Methodology

chapter. Once these codes came to light, they were further developed for their potential to answer the research questions. Lastly, through a final categorization of the same data, the codes discovered were compared with the Center for the Study of Global Change's Global Competencies which led to a deeper analysis of the categories and resulted in more explicit answers to the over-arching research questions (see table 3).

For example, in answering research question 1.a there were five codes that together displayed new contexts of translingualism, which were categories 1.a-1 through 1.a-5. The first category, Translingual Writing, demonstrated that that through the tools of logical word order, analysis, coding, repetition, and reflection, research participants were able to navigate new concepts and differences in a foreign language in ways that were translingual in nature. Essentially, they drew comparisons between the linguistic frames of reference available to them in order to derive strategies for remembering the new language. Then code 1.a-2, or Translingual Drawing, showed that by placing the concept of writing characters within the frame of artistic expression, research participants were able to develop memorable narratives for each character that aided in their memorization of the new writing system. It was through this form of scaffolding new concepts with familiar frames such as art that aided these learners in their acquisition of writing characters.

Code 1.a-3, or Translingual Verbal Communication, explained how participants were not only cognizant of their audience and the languages spoken by those interlocutors, but that they were able to develop their entire linguistic repertoire through micro-adjustments, or by adapting to the context, and by using code-switching as a tool

to reach understanding in the most hassle-free manner. These tactful negotiators of the New Global demonstrated verbal translingualism by refusing to privilege one language over another through their choice of communicating in the most effective fashion given the context. Additionally, code 1.a-4 or Translingual Rhetorical Competence, further demonstrated that these participants were not simply super-imposing their own rhetorical schemas onto their non-native language contexts, but rather that these linguistic choices were being informed by all the linguistic codes available in each participants repertoire. For example, participants adopted strategies of reverse engineering language and utilizing a target languages' rhetoric as a means to navigate new language contexts and they used insights such as error to help inform their intentional language practices.

The final category of coding in response to research question 1.a is that of Translingual Education. This category is slightly different in that it highlights the lack of a Translingual pedagogy in the participants' current language learning contexts, and details the need for such a pedagogy through the use of translingual tactics that the participants use to supplement their current learning context. For many of the participants, they fill this need through authentic material that they find beyond the classroom. Additionally, these participants have voiced their desire to further develop their own agency in their new language learning contexts, which they were able to achieve beyond the classroom.

Much as Translingual Education demonstrated the need for a translingual pedagogy, the following subcategory of Critical Translingualism reiterates this need and

further develops how a Critical Translingual Pedagogy could be used to help move translingualism beyond its current context, which in turn answers research question 1.b. This work does so by showcasing what it means to be a critical global citizen, or an individual who can reflect on their own positionality and adjust in respectful and dialogic conversation with others. This work also explains that in order to create a Critical Translingual Pedagogy, students must be treated equitably and with respect, which means that their individual backgrounds and experiences should be viewed as meaningful rather than non-existent or detractive to their language learning endeavor.

The final sub-question housed under research question one discussed technology and the participants' uses of such tools for educational gains. This research question 1.c housed the sub-categories: Translingual Technologies, and Translingual Resources. Translingual Technologies were the applications that participants used that were designed specifically with the intent of being used for foreign language contexts or language exchanges, whereas Translingual Resources were technologies used in diverse ways by the participants in order to aid their language learning. This research found that online dictionaries (like Pleco), language learning applications (like DuoLingo), reading resources (like DuChinese), and chatting or messaging applications (such as HelloTalk and WeChat) were all used by the participants for furthering their language skills both within and beyond the language classroom. Additionally, technologies such as the application Snapchat, the Camera function on a phone, or even the language of the phone itself were all used by participants to advance their language skills outside of the classroom.

Research Question	Translingual Category	Center for the Study of Global Change – Global Competency
1.a-1	Translingual Writing	"Apply an interdisciplinary and international body of theory, resources, and methods"
1.a-2	Translingual Drawing	"Apply deep and contextualized knowledge of at least one culture, nation, and/or region beyond the U.S."
1.a-3	Translingual Verbal Communication	"Make choices and design solutions informed by multiple frames of reference, including international, global, and cultural contexts"
1.a-4	Translingual Rhetorical Competence	"Effectively communicate across cultures" "Recognize themselves and their culture through the perception of others" "recognize how professions are defined and practiced in international and cultural contexts"
1.a-5	Translingual Education	"Action + Responsibility [where] Students are willing to: Act upon acquired knowledge, skills, and attitudes in global and local contexts; Think ethically about global issues, inequalities, and their efficacy in the world; and Participate in international experiences, interactions, or collaborations"
1.b	Critical Translingualism	"Participate in international experiences, interactions, or collaborations"
1.c-1	Translingual Technologies	"Critically analyze the history and diversity of the U.S. and its role in the world"
1.c-2	Translingual Resources	"Act upon acquired knowledge, skills, and attitudes in global and local contexts"

Table 3: Translingualism & Global Competencies for Findings 1

Findings Part II

Research Questions 2

2. Did the participants use their multilingual competencies, if so, in what ways?

Thus far, this dissertation has highlighted various instances where translingualism was used by students to aid them in developing skills that bridge learning across linguistic codes, when given the opportunity to be used in a purposeful manner in foreign language contexts. By acknowledging language learners' background, *including* those with multilingual experiences, students will not only feel legitimized in their language learning journey, but they will learn to develop multilingual strategies that will enable them to be critical global citizens. This type of instruction is emancipatory because it teaches students to be more reflective and introspective about their own language practices so that they are conscientious of their cross-linguistic interactions, and are thereby empowered to engage in the global arena through translingual competencies. It is when, however, young multilinguals are forced to maintain prescriptivist and monolingual assumptions about language that can essentially disenfranchise these learners, which is highlighted by the polyglot, Sam:

JS 00:58.0 Can you tell me about a time that you perhaps thought differently about your native language because of an experience you had learning a new language?

SD 01:13.4 I can think of countless. I became so much more aware of English grammar the minute I started learning German grammar. I became so much more aware of the intricacies, and I also became so much 01:23.2 more aware of how to mess up those intricacies, actually. I had an English professor tell me that I don't write like an American, and I 01:31.2 don't write like a native speaker anymore, because German has had such a massive influence on the way I process language, and the way I process my English even. I have a lot of trouble being able to 01:40.8 process colloquial phrases now, for example: "It's raining cats and

> dogs." I'll first have to process that generally through something of
> 01:58.2 like… okay think of the image that's coming through, and then process "What? Why is it raining cats?" That sounds like an awesome type of rain, but… little things like that, that I've sort of
> 02:06.8 noticed. Learning foreign languages has really completely altered my perspective on English… and has turned it into a much more
> 02:11.4 textbook English, than I thought it would.

Here, Sam demonstrates that there are many benefits to learning a foreign language, even insofar as aiding the acquisition of one's native language. However, when monolingualist assumptions are paired with this language learning endeavor, it can lead to harmful ramifications for students. For example, when Sam's professor assessed his writing as less-than or *non-native,* which in and of itself is a convoluted and imperfect concept of ownership over a culture or language, it conveyed to Sam that his writing was somehow inadequate even though it was technically not wrong. Sam then internalized this comment as meaning that his English is now more *textbook* in nature.

However, this type of categorization essentially disenfranchises those who do not fit into a particular mold, such as those who are multilingual like Sam. He goes on to explain his linguistic background and how he attempts to subvert this stringent expectation of parallel monolingualism by associating each linguistic code that he gains within the third space (Witte, 2014) of his mind, not through the lens of monolingualism but rather through the multiple lenses through which he is capable of understanding language, he states:

> I've switched the language that I try and learn foreign languages from English to German, which has had some ups and downs. But, I think that as a native English speaker, it is impossible for me to ignore the fact that I'm speaking English German, or English Chinese. And I think that while I may not always be conscious of the impact that my native language is having on it, everything from word choice to minutia in grammar will always be influenced by that fact that **I'm processing something as an English speaker and while it might not be wrong, it will never**

> **be native**. And even as I'm preparing and sort of working towards getting a C2 in German, which is the highest I can go, I still have to acknowledge that everything I bring to the table in German somehow has stemmed back to something I learned in English. **And until I learn how to separate those entirely, I still will be speaking an Americanized German, and that's not bad.** (Sam, 36:13.5 – 37.04.1)

As Sam states, he will earn the highest level of German available to him, which is the C2 level of the Common European Framework of Reference for Languages (CEF or CEFR), yet he understands that "while it might not be wrong, it will never be native", this demeans the great feat of fluency that he has gained. He further acknowledges that he does not consider that to be *bad,* so why does he recognize his non-native status negatively in the first place, and as educators why continue perpetuating this harmful standard to our students?

Research Question 2.a

a. What translingual tactics were used by participants, and how did they enhance the learning process?

Just as the first findings chapter demonstrates how participants navigated new linguistic contexts and used various tools to supplement their language learning process, the second findings chapter will delineate more tools or tactics, that build a language learning strategy for each individual, and that are translingual in nature and supplement each learner's language context. Tactics for language acquisition such as logical word order, analysis, coding, repetition, reflection, scaffolding, narrative, micro-adjusting, and using frames of reference such as rhetorical competence, art, authentic materials, and technology seen in the previous chapter are each compiled in new and interesting ways

to build a solid strategy that each learner may use and draw upon to advance their language learning endeavor.

Translingual Tactics

One tactic that came to light for participants, that was similar to the frame of reference of art, was the tactic of cadence or musicality. This concept of using music to aid in the acquisition of Mandarin specifically was seen both in the classroom atmosphere (as represented by fieldnotes) and from the participants themselves (seen in individual participant transcripts). For example, every time there was a really difficult sentence, to teach the tones, the teacher would hum all the tones of the sentence. (Fieldnotes, 6/13/2017) Additionally, two individuals discussed their use of musicality as a tactic in a conversation recorded through fieldnotes. One individual mentioned that in order to further their abilities in the language they have to "get into a good rhythm", to which a colleague responded that "having experience in a choir helped me to figure out tones in Mandarin" (Fieldnotes, 6/8/2017). Much like the teacher would hum the tones, these individuals expressed that through a tactic of using music as a lens to learn, they were able to adapt their learning through music and achieve their goals in the new language.

This is not unlike Alanna's tactic of listening to movies and music to aid in her acquisition of Mandarin. She states "My learning style is really weird because I'm not auditory really, which is odd, because I do like watching movies and listening to them talk and listening to music, but like I can't be lectured. I cannot pay attention when I'm just being lectured. For some reason my brain zones out" (Alanna, 29:33.8 - 29:49.5). Alanna's teachers seemed to recognize the inherent difficulty of just lecturing students, and incorporated activities to cater to these diverse needs. For example, the "teacher uses

music videos with subtitles using characters to reinforce the ones that students have already learned" (Fieldnotes, 6/21/2017). These types of activities were greatly appreciated by the students, especially Alanna.

In fact, due to Alanna's appreciation for such activities, she goes on to advocate for teachers and their curricular choices. She states,

> I think if they had more freedom to teach how they want to teach, or to do different kinds of activities that may actually have people talking to each other (or something like that) would be really helpful for *me* to learn the language and understand it, but at the moment… I think if I learn something and retain it, it has more to do with what I'm doing than what they are doing, because they are confined to this really strict teaching way… manner of teaching, that for me is not very helpful for learning it. (Alanna, 31:47.1 – 32:30.3)

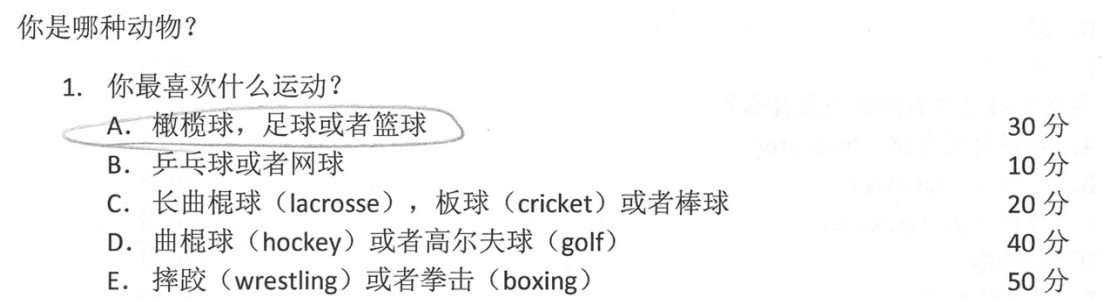
Alanna understands that activities involving music and engaging with other classmates are incredibly beneficial for her learning process, and she advocates for teachers to be able to do those types of activities in the classroom. Activities like the ones Alanna describes were occasionally used in the classroom context, and on these days, students appeared more engaged than usual. For example:

> Significant code-switching took place in class today… The activity had students describing famous characters from Marvel, Harry Potter, and Star Wars, to classmates who could not see the image. This activity invigorated students and had a combination of Chinese adjectives and English pronouns, along with the students asking the teacher for translations of descriptive words from English to Chinese. (Fieldnotes, 01/08/2018)

When teachers are given the leeway to do activities like these in class, it helps students to strengthen their ability to shuttle between their native and non-native languages, which enhances the learning process in a very translingual way.

Other translingual tactics that instructors shared with students dealt with building connections between written words, phrases, and translation. Take for instance one

instructor who used phrases that students had already learned to indicate and reiterate which character was being used. For example, this teacher used the character for "dian shi 电视 ('t.v.')", in order to teach a new word "shi li 视力 ('strength')", with the same character for "shi 视 ('vision')". This helped students to see the same character in a new light, by leveraging their knowledge of Chinese words and characters and scaffolding that information in order to place the same word in a new context (Fieldnotes, 2/3/2018). Another instructor would similarly scaffold the Chinese word for something by stating it out loud and then writing the English on the board, i.e. – say "liange yuanyin 连个原因 ('for a reason'), and write the English word 'reason' on the board" (Fieldnotes, 8/31/2017). Additionally, several worksheets that instructors handed out during the semester had differing degrees of translation to help the students understand the context or new vocabulary of the worksheet. Take for example, the following image (and transliteration/translation) of such a document (see figure 7):



你是哪种动物？

1. 你最喜欢什么运动？
   - A. 橄榄球，足球或者篮球 — 30 分
   - B. 乒乓球或者网球 — 10 分
   - C. 长曲棍球（lacrosse），板球（cricket）或者棒球 — 20 分
   - D. 曲棍球（hockey）或者高尔夫球（golf） — 40 分
   - E. 摔跤（wrestling）或者拳击（boxing） — 50 分

Figure 7

Ni shi na zhong dong wu ? ('What kind of animal are you?)

1. Ni zui xihuan shenme yundong? ('What's your favorite sport?')
   a. Gan lan qiu, zu qiu huo zhe lan qiu ('Football, soccer or basketball') — 30 fen ('points')
   b. Pingpang qiu huo wang qiu ('Ping-Pong or tennis') — 10 fen ('points')
   c. Zhang qu gun qiu ('lacrosse'), ban qiu ('cricket') huo zhe bang qiu ('or baseball') — 20 fen ('points')
   d. Qu gun qiu ('hockey') gao er fu qiu ('golf') — 40 fen ('points')
   e. Shuai jiao ('wrestling') huo zhe quanji ('or boxing') — 50 fen ('points')

Here, the teacher uses strategic translations of new vocabulary to assist the students in navigating the classroom activity. This work sheet was paired with a YouTube video that depicted several of the questions and ended with a list of the different animals that varying point levels corresponded with, so that each student could learn which animal they associated with through their personalities.

In addition to written forms of phrases and translations, the instructors would use physical cues to aid in student learning. For example, one teacher used her whole body to help students to remember the character for "cai 才('only')" by throwing her arms and one leg out to mimic the way the character looks. (Fieldnotes, 6/20/2017) Also, every time the teacher wanted students to remember to say "zuo gong gong qi che 坐公共汽车 ('to take the bus')", etc. she would physically sit or act out sitting to help us remember which "zuo 坐" to use (Fieldnotes, 07/12/2017).

Lastly, many teachers helped students to remember rules, characters, words, or phrases through verbal means. For example, Sam appreciated that his teachers would help him to discover things on his own through vocal repitition. He explains, "The other thing that they have been amazing about doing is saying: 'I'm not going to give you a rule. I'm going to make you listen to this a hundred times, and you can come up with the rule yourself… Listen to this language, and explain to me why people are doing this'" (Sam, 61:27.9 – 62:02.7). Also, Alanna appreciated that teachers would tell students to "make a story to help you remember Chinese characters" (Fieldnotes, 6/6/2017, 10:38pm). Alanna goes on to explain, "she would have stories that she would make and she would have us like act out the stories every day, and that's how we learned our

vocabulary and stuff like that" (Alanna, 07:29.7 – 07:39.4). Again, it is this strategic use of narrative that aids the students in remembering the new language.

Beyond providing useful tactics that help students acquire language in the classroom, teachers are also typically at the forefront of providing students with resources and authentic materials to practice beyond the classroom. Sam explains, "my teachers have been really helpful in just pointing out 'Hey, go watch an AFA video (Asian Film Awards)', or 'Hey you should do this.' … 'Hey, here's this cartoon that we found!' … 'here's a website that has a bunch of Chinese TV shows, like a Chinese version of Netflix.' … they are really hard to listen to, haha. They are really hard to understand, but they are tons of fun!" (Sam, 27:19.0 – 27:47.0). These additional materials are really fun for the students, and also allow for authentic language materials beyond the teacher to supplement language learning. Mark agrees, and provides even more examples. He states,

> I guess one thing they do is… offer a lot of extracurricular opportunities to use the language. So, 'Chinese table', which is just a bunch of people getting together and speaking Chinese from the class. Or, extra-credit, if you write a really good essay and it gets in the… we have a Chinese student paper… They have office hours. If you ask, they can usually set you up with a native speaker. I haven't had to do that, because I just kind of meet with them, but… they are pretty good about hooking you up if you try to practice outside of the classroom more… to get you with people who it's their native language so… (Mark, 23:25.7 – 24:10.5)

Indeed, students truly benefit from these authentic materials, and while some teachers certainly provide their students with many of these resources, several of the students themselves have discovered outside resources to help them in their language acquisition.

Sam in particular was a champion for finding outside resources to advance his language learning practices. He explains that he searches out,

> websites that are written in the native language that are designed for natives, that are written with natives in mind, and they have no clue that a nineteen-year-old in Indiana is also reading these… but I'm forcing myself to look for native ways. The Chinese Wikipedia is not written for an English speaker. It is written for a Chinese speaker, which means when you turn on the Chinese Wikipedia, you're going to have a rough time! Haha, but at the same time, you're going to learn in a way that you never though you would have to learn. That is a native level text… The other thing that I love doing, is kids' books and textbooks, for Chinese students learning Chinese. There are a couple of websites for Chinese that are '*you are a first grader, here is your first-grade textbook*'. They are shockingly hard, hahahaha, I have never felt more defeated, than when I couldn't read the first-grade textbook. But at the same time, I built on that and so reading this authentic material that is designed for a Chinese student – there's no English in this textbook! I mean it's a Chinese textbook for Chinese students, for little Chinese kids. It is forcing me to take the English out of the equation. So, any website that is for natives by natives, with no English in the equation, really has had a massive impact in a very amazing/helpful sort of influence on my ability to process the language. (Sam, 24:35.3 – 26:14.6)

Sam certainly indicates a new language learner tactic that is highly translingual in nature and takes advantage of the globally connective force of technology. He is able to "contextualize and analyze complex connections among local and global phenomena" as recommended by the global competencies of the Center for the Study of Global Change (2018) by means of connecting himself in the local context to global curricula.

In addition to Sam's fascination with authentic materials written by natives, for natives, other participants, too, saw the value of reading authentic texts. Rebecca explains,

> I'm hoping at some point to be able to take my children's book reading to the level where I can read some books to kids in Chinese. I have the Brown bear, bilingual version, which I got from the library. Because there's such a large Chinese speaking population in Philadelphia, there's actually a branch in the public library right next to China town that has a really lovely collection of Chinese children's picture books. (Rebecca, 18:01.0 – 18:36.4)

Yet again, Rebecca recognizes that children's literature in the target language is an incredibly useful resource outside of the classroom setting. Furthermore, she realizes that she benefits from being near a large population of authentic users of the language.

Beyond acknowledging that these resources are helpful, Sari adds that they are enjoyable. She states,

> I think for myself, when I feel connected to the culture, that's when I start learning more… For example, that book (referring to a Buddhist text from earlier in the interview), it's a connection. It's something I love. It's something I really want to know. That bridges me. Even if it's supplemental. If a teacher gives me something like 'Oh this is a really famous Chinese children's story, or children's song' I'll take the time, even if I don't remember right away... throughout time I'm going to always be listening to that song. Or looking at that piece of writing, because it's a piece that slowly gets to me. (Sari, 43:15.3 – 44:10.3)

Sari mentions here that she becomes more engaged in the language learning process, particularly when she feels a personal connection to the content being shared. She also expresses going back to this content and listening or watching the content (she would typically use YouTube to watch the music videos and have subtitles at the same time) over and over again into the future.

Again, it was technologies such as YouTube that were frequently employed by the participants as a means to aid our language acquisition. As discussed in the previous findings chapter, "Translingual Technologies" were tools used by the participants that were designed to aid in the learning of a foreign language, whereas "Translingual Resources" were those tools that participants used in interesting ways, beyond the original intent of the product, to help in their language learning endeavor. The research found participants using Translingual Technologies such as online dictionaries (like Pleco), language learning applications (like DuoLingo), reading resources (like DuChinese), and chatting or messaging applications (such as HelloTalk and WeChat), and discovered that they use Translingual Resources such as the application Snapchat,

the Camera function on a phone, and even the language of the phone itself, all as tools to aid in their language acquisition.

One additional Translingual technology was that of watching movies in the target language. Sam explains, "A lot of Netflix originals you can watch in Chinese. Um, almost all of them have been subtitled, and most of them have been dubbed. Watching "How to Get Away with Murder" in Chinese, right before the start of (a program for intensive summer language learning), that was like sandblasting a soup cracker… but it worked!" (Sam, 28:27.6 – 28:52.2). This tactic of watching movies in a foreign language brought interesting content and new vocabulary together, for a fun and innovative language learning experience for Sam.

Research Question 2.b

b. What comparison did the participants make across languages available in their linguistic apparatuses using translingual tactics?

Translingual Interactions

This research will delineate even more connections that the multilingual participants themselves made across various linguistic codes. These connections, described below, include loan words or borrowed words across languages, code meshing or switching between many different languages, and even similarities drawn between grammar constructs and language structures. Often times students use the above connections between languages, not as a means to be detractive from their language learning context or to subvert classroom norms, but rather students use the multiple

languages that they have in their linguistic repertoire as a means to draw connection to and learn from each language that they know.

It is this process of comparison that seems to at times complicate the language learning development which, as seen in the literature review, many scholars have noted as a form of negative transfer. However, this method of linguistic sorting that each multilingual goes through can actually have a profound impact on the categorization and learning of a new language.

Helen explains her own cross-linguistic comparison. She states, "I know in the beginning, picking up Mandarin, I would translate it into Cantonese, and then into English, and then back to Mandarin. And it was very difficult because they have slight sentence changes. So, the teacher would be like, 'it makes sense - but it's … not really'" (Helen, 03:14.3 – 03:41.0). Helen used knowledge of one language to help her shift into another, and she negotiated this process with help from instructor feedback. This practice of language negotiation is not dissimilar from the way that Sam would reverse engineer ESL contexts to navigate his foreign language speech production. Thus, both participants would reverse engineer the linguistic codes that they knew were similar in order to navigate constructs in the new languages they were learning. Helen also acknowledges, however, that this process resulted in her needing more time to process language. She states,

> I think it also sets me back from other classmates because they don't get confused over pronunciation or grammar patterns that don't move over, because they can just learn it as how it is. Whereas I have to be like, "Oh, I have to translate it through two different languages before I get it!" They can just translate it to one. So, sometimes I feel like their thought process can go much faster than mine because I have to go through more, to understand it – more steps; but I also feel

> like because of that I can grasp it more firmly than others because I had to think about it way more! (Helen, 14:31.9 – 15:07.8)

Helen understood the disadvantage of needing more time to process language, however, she is incredibly insightful for acknowledging that in the long-run this process gave her a firmer understanding of all the languages she had in her repertoire. Indeed, it was this knowledge of more than one language that seemed to bring an advantage to many of the multilingual participants. For example, several students, had some level of understanding of the Spanish language (50%) prior to taking Mandarin language classes.

Mark was one of these students. He explained that he learned Spanish in his high school and that one concept from the language carried over into his Mandarin language learning process, which helped ease him into the correct use of the Mandarin equivalent for the first-person pronoun 'I'. He states, "when I was starting to learn I would say 'Yo' instead of 'Wo' for the word 'I'. So… haha, that happened quite frequently until about two weeks in speaking it every day, that kind of went away" (Mark, 06:39.6 – 06:52.6). Here Mark understands that he is code-switching between Spanish and Mandarin (even if not initially intentional), because the two representations of the first-person pronoun 'I' are phonetically similar and semantically the same.

Many of these unintentional interactions took place between the Spanish and the Mandarin language because students feared using English due to the no English rule upheld in the classroom context. Again, Mark explains "So, for example, when I started learning Chinese, a lot of it was Spanish thrown in there because I was telling myself 'Don't speak English.' But it wasn't 'Don't speak Spanish.' You know it was just 'Don't speak English.' So, now that I've been doing Chinese for a while, the Spanish has kind of

been overtaken. So, if I were trying to speak Spanish, it would probably be Chinese words thrown in there and stuff like that" (Mark, 5:27.4 – 5:59.2). Here, Mark displays that he is fine with code-switching and meshing of Mandarin and Spanish because it does not interfere with the no English rule.

This sentiment seemed to extend beyond Mark. Actually, there are several examples of in-class documents and fieldnotes that contain both Spanish and Mandarin together, with the absence of English: "wo *tiene* yi ge 一个 sushe 宿舍. ('I *have* a dorm.')" (Document, 6/28/2017); "wo 我 *y* birukai 比如开 ('me *and* Birukai \name\.')" (Fieldnotes, 6/29/2017); "Shufou 舒服 – ito ('super comfy')" (Fieldnotes, 7/19/2017). Each of these examples show either code-switching between Spanish and Mandarin on the sentence-level or even code-mixing to the extent of placing a Spanish diminutive suffix "-ito" on to the end of the Mandarin word "shufou 舒服" ('comfy').

Much like participants drew comparisons between Spanish and Mandarin, several participants also drew connections between French and Mandarin as a means to navigate their new linguistic context. For example, one participant found that in order to accomplish the pronunciation of the word lǜshī 律师 ('lawyer') they had to first remember the training they received in pronouncing the French ü (Fieldnotes, 07/03/2017). Even the Chinese teacher instructed students to go from an 'i' to a 'u', which is the exact same way French instructors teach how to form the less familiar sound (Fieldnotes, 6/5/2017, 10:00am). This even led to a discussion of letters pronounced in French and how there are similarities in the ways in which Chinese is pronounced, and furthermore that French and Chinese both have silent letters, which can be seen in figure 8.

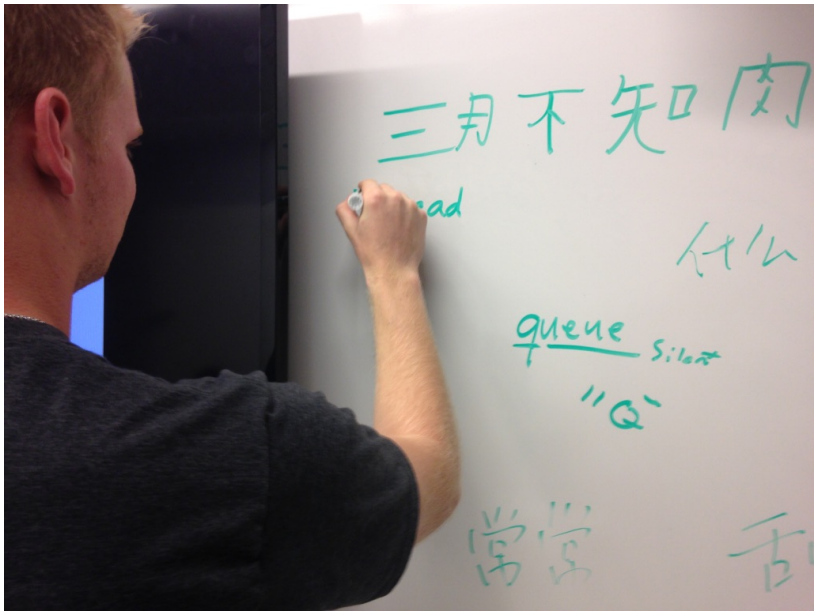


Figure 8

In addition to recognizing pronunciation similarities, one participant in particular acknowledged similarities in borrowed words and even grammar structures in French and Chinese. Rebecca states:

> One thing that I do remember that we talked about was the word for brown, which was café. In Chinese the word is kāfēi 咖啡 ('coffee'), and in French there is that sort of language relationship. That was one thing I remember talking about. I know that there are other aspects of it… um I want to say in relation to negation. Yea I want to say that the production of negation in French is more formulaic than it is in English. At least it feels more formulaic to me, which also has a relationship to Mandarin. (Rebecca, 37:03.7 – 39:00.0)

Here Rebecca points out that there are many words across the languages that she knows (English, French, and Chinese), that have borrowed or loan words. Additionally, she compares how both French and Chinese seem to be more *formulaic* or systematic in their language rules than English tends to be. Rebecca explains that she believes this to be true due to the ways in which negation (more specifically multiple negation or double negation) can be employed in both Mandarin and French. For example, a class activity showed the double negative of "Jīhū méiyǒu rén bù zhīdào hā lì bō tè 几乎没有人不知道哈

利波特 ('Almost nobody does not know Harry Potter.') Similarly in French, *presque personne ne sait pas Harry Potter*" (Fieldnotes, 11/7/2017). In both of these languages, double negation or multiple negation is allowed, whereas English does not allow for this type of negation formula.

This does not mean to say that all of the connections made were between languages beyond English, however. Many participants were able to draw connections to their new language learning context by means of comparing Mandarin to their native language of English. "One participant notes that the formation of contradictions is the same in English and Chinese because you can change the order without disrupting meaning. For example, "zhù zài sùshè hěn fāngbiàn dàn hěn guì 住在宿舍很方便但很贵 ('living in the dorms are expensive but convenient')" or "zhù sùshè hěn guì dàn hěn fāngbiàn 住宿舍很贵但很方便 ('living in the dorms are convenient but expensive')" (09/29/2017, 4:18pm).

Things like word order seemed to correspond to English a lot. Take for instance, that "the word order of subject and time frequency can change depending on the emphasis desired by the speaker, much like in English. Zuotian wo qu le shang ke 昨天我去了上课, ('Yesterday I went to class.') Wo zuotian qu shang ke le 我昨天去酒吧了, ('I went to class yesterday.')" (Fieldnotes, 6/14/2017). In fact, one classmate notes, that comparisons are also quite similar to English in Chinese. He states, "It's just like English where you say Yin's students are fewer than Cai's. The 'de' is the 's'. Yin loashi de xuesheng bi cai laoshi de xuesheng xiao. 老师的学生比蔡老师的学生小 (Yin teachers' students are fewer than Cai teachers.')" (Fieldnotes, 7/6/2017).

Indeed, these comparisons to English have begun to affect the ways in which many of the participants use or view their native language. Due to their experiences of learning Mandarin, their perceptions of their native language shifted. For example, Cassius explains:

JS 16:52.7 How does your native language effect the way you process learning a new language?

CS 17:00.7 Um. Well in the case of Chinese and Japanese, counters or measure words are a dramatic shift in the way you view objects, for me.

JS 17:13.0 How-so?

CS 17:13.3 We do have measure words in English like a piece of pie, or a slice of cake, or a piece of paper. But to apply that to every single word that you have every single noun except like day and year are the 17:35.8 only ones I can think of off the top of my head that don't have measure words for them, um and just makes you view everything as… and it's not that you view the object itself differently, it's just 17:55.4 how you process the object. You divide it more in numbers in my experiences. So, it's one of something rather than just one something. It's a slight shift, but it's still helps me learn Chinese to think of it that way, but it might just also be how the two interact with each other, in my brain.

Cassius explains a slight shift in how he perceives objects being one of something rather than just the object. This is a concept that is exemplified by the Chinese language, and now is a part of how he processes language as a whole. It is this interaction of the languages in the brain that can shape the entire linguistic repertoire of the person using those languages. By a small shift in perception, Cassius has now become more aware of objects and their numerical qualifications.

Similarly, Jared sees his native language differently due to his experience learning a new language. Jared exemplifies this new lens he now sees his own language through, by stating,

JSH 29:50.7 Okay well… I'm just going to come right out the bat and say Indonesian writing is so much easier than English. SO MUCH.

JS 29:56.3 Tell me about it!

JSH 29:57.7 Because each of the letters, it's the Latin alphabet, so each of the letters has a specific sound. Like in English, we have so many different pronunciations, like the letter "C" has an ungodly number of pronunciations, but in Indonesian writing it's just the "C.H." sound, it's just a '*che*', and you use "K" for the hard "C" for '*ka*'. So, writing in Indonesian is so easy. It's funny when you see loan words, you'll be like "Oh, this is like writing English, but at a kindergarten level or something." Like, the letters make sense! But, it's just spelled in a way that each letter only has one sound, so it looks like maybe a kindergartner wrote it. So, put a K in an English word that would have a C. It's so much more simple… I mean simple is not the right word, but it's less convoluted than English writing.

30:09.4

30:29.8

30:40.3

30:55.8

Through Jared's experience, writing in English is much more convoluted because of the complex rules of spelling. Since, he is a native user of English, he is able to use this framework to better understand how to write in another language. However, by learning Indonesian he has become much more introspective about his native language and the difficulties that having multiple pronunciations of one letter can lead to. Since Indonesian is a more phonetic language than English, Jared feels that it is easier to comprehend and to write.

Jared explains in depth some of the difficulties that he perceives of English and why he feels that way in more detail. He states,

> I mean… I see English as a lot more complicated than other languages that I am learning, just because… and maybe this is just because I am far enough along, in the academic world… but I just feel like English has so many words for one thing and there's tiny amounts of connotational difference. We have so many borrowed words for the same thing. We have a word from the Germanic, old English, but then we also have so many borrowed words for all kinds of things. I mean an example for Chinese is … Oh table tennis… but a lot of people in the United states also say Ping-Pong. It's like, we've gotten to the point where English has absorbed so many other languages that there's a ridiculous number of words for little things. And, I just, maybe I'm not far enough along in my language studies of these other languages, but I feel like especially with Chinese, there's a lot less redundant borrowing. So, there might be borrowing, but it's one of the only words that is

> used for that concept. And I just feel like English has a lot more of those redundant borrows. (Jared, 24:21.0 – 25:42.0)

Here Jared believes that in addition to the language being more difficult due to spelling, English is also further complicated due to the vast amount of vocabulary that are loan words, for which he labels redundant borrows of the language. Jared feels that English will take duplicate loan words for the same concept in English, whereas other languages will only adopt one word for one concept.

Kimber too notices loan words and their effect between languages, particularly when the languages in question have deeply connected histories between them. She states,

> Chinese to Korean, since there's so much history between the two countries and languages, a lot of the words become loan words or are incorporated into the language with slightly different pronunciation. And this also applies to Japanese, I've noticed. For instance in Chinese if you're going to say a certain floor, yi lou 一楼/ yi ceng lou 一层楼 ('one floor/ first floor'), which means … the first floor, ceng that's kind of the measure word for floor. In Korean um to say floor, it's also like choung chung chong cheung yea. (층 cheung being accurate, meaning 'floor') I have a hard time with thinking of them on the spot but…. Yea there's a lot of flip flops, so it makes memorizing, especially in Korean memorizing new vocab way easier… because I already know the vocab in Chinese and then I just have to like think of it in Chinese and then I'm like "Oh it sounds like this in Korean! And it means exactly the same thing!" So that helps with two similar languages. (Kimber, 23:26.3 – 24:28.2)

Cassius too recognizes that when a loan word is adopted into Chinese it will typically have a degree of transliteration. He states, "I would say, however, there are a lot of loan words. There is a massive impact that English has had in terms of linguistic effect, for example, we just learned katon 卡通 ('cartoon'), and it's interesting to see how they transliterate different words" (Cassius, 16:22.0 – 16:52.7). Thus, the word cartoon was adopted, but also slightly changed, to incorporate better into the language. This

concern for making slight changes to improve understanding is at the heart of translingualism.

For instance, Rebecca explains her use of translingualism through code-switching one word that she did not know in Chinese, in order to facilitate communication with a child in her work setting of a daycare. Below, she uses a slight change in her language use to improve understanding in an interaction with a young native speaker of Chinese. She states,

> It was right before nap-time, it was in the three-year-old classroom and there was this kid just kind of wandering around, So I was like "where's your cot? Where are your sheets?" And he doesn't care what I say, so I'm like "okay… ni de cot zai nar 你的 cot 在那人？ ('Where is your cot?')" and he was like, "Oh! Let me go do that." Haha, so it's like you know, he has probably heard the word "cot" every day but he doesn't necessarily have the same comprehension of the certain grammar structures of English, but he picks up on the Mandarin one, and focuses on me and was like *let me go do that.* (Rebecca, 70:12.2 – 70:55.9)

Rebecca exemplifies the usefulness and strategy of translingual negotiation to lead to understanding in this interaction. She understands that this child may have different linguistic needs from his native English speaking peers and may be linguistically disadvantaged in this setting, so she (as the teacher) adjusts to help this child understand that it is nap time and everyone needs to get their cot and blanket. She is demonstrating here that she can "think ethically about global issues (such as linguistic diversity), inequalities (language access), and their efficacy in the world (effective communication)"(Center for the Study of Global Change, 2018) because she understands that there is a lack in communication and she adjusts accordingly to help this child, which effects both the child and the daycare in an ethical and efficient manner.

Other real-life examples of translingual negotiation of English and Chinese include: "I like her yidiar 一点" ('I like her a little') (Fieldnotes, 4/6/2018), "That is so freaking ke ai 可爱." ('That is so freaking cute') (Fieldnotes, 4/6/2018), and "it's nan 难" ('it is hard') (Fieldnotes, 6/26/2017). Each of these examples came from classmates either in class or near class time with other individuals who knew at least basic Chinese. These interactions were used in a similar fashion to sarcasm where the inserted language was treated as a secret code to have in-group and out-group understanding or lack thereof. However, much like sarcasm, translingualism does not always lead to seamless understanding. Take for example this exchange recorded via fieldnotes, "Ami said she likes sweet food in Chinese 'wo xihuan tien de cia 我喜欢提恩的词啊' ('I like sweet food')… and Rongcai leans over and says I heard tienda, like in Spanish" (Fieldnotes, 07/07/2017 12:45pm). Thus, translingual interactions must always have a degree of negotiation to lead to understanding, just as any linguistic interaction requires.

What is essential, however, is that the negotiation which takes place acknowledges each individuals' right to communicate what they are thinking or feeling most effectively, regardless of what language that concept exists in (of course with additional explanation for those who perhaps are not familiar with the language or concept). This is highlighted best by Sari. Sari describes that some ideas simply do not translate over to other languages, but that doesn't mean that the poetic or beautiful connotation that it has in the native language is not worth sharing. For example, Sari explains:

> I would definitely say that I associate, especially certain things just seem easier said in a language… Like when I want to sit and hang out with my grandma in Vietnamese there's such a beautiful thing, and you can't really say it in English. It's like I have to hang out… but *hang out*… it's not as intimate, you don't really

> feel like there's much meaning or anything in it. But in Vietnamese, you might just be sitting there but it's ngồi đây ('sit here') you're sitting and playing and that's the expression. You're just hanging out, but it just seems a little bit more respectful and intimate and you know this is just… you don't always have much to do with them but you have precious time. Like saying it in English "Yea man, I'm going to go hang out with my Grandma" … it's not the same. (Sari, 45:14.1 – 46:07.6)

Sari uses the concept of ngồi đây to express the beautiful sentiment of spending time with her grandmother, which in English feels cheapened or less than the idea of ngồi đây. Through this interview Sari not only describes the precious idea of spending time that perhaps is not well expressed in English, but she helps others to understood the concept despite not knowing the words "ngồi đây" because she fills in the gaps of understanding. Having read this description, anyone could *ngồi đây* with their grandmother, because the translingual interaction constructed an understanding of this concept through multilingual negotiation. This very interaction is what this research, and the future of the theory of translingualism hinges upon.

Research Question 2.c

c. What translingual tactics did the researcher use and how did these tactics enhance her learning process?

Along with the many strategies listed above and used by the participants, the researcher too shared many of these tactics and more in her path through learning Mandarin, including: cadence/musicality, my own teacher cues, tech tools, found in the category of Translingual Tactics, alongside linguistic comparisons found in the category of Translingual Interactions. Thus, the following sections will weave together the educational expertise of the researcher along with these tactics to provide even more

substantive data points that will come together in the discussion chapter as proof as to why a translingual pedagogy should be encouraged in language learning classrooms.

For example, just as the participants and teachers used cadence or musicality to assist in the learning of Mandarin, I noted "for my own language learning, I discovered that creating a musical pattern helps me to not only remember the words but also the pronunciation" (Fieldnotes, 6/14/2017). This tactic of using music as a frame (just like the use of art) and creating a cadence to remember vocabulary not only helped with accurate production of words, but also allowed me to build the words into sentences that maintained appropriate tones and pronunciation in Mandarin.

In fact, I often found upon reflection that many of the tactics that aided me as a learner were not unlike the strategies that I would use as an instructor or tutor of language to help students feel more comfortable in their language production. For example, through the use of technology like music videos on YouTube, I would often use rhymes or songs that exemplified grammar patterns or vocabulary to help students not only remember these words and constructs, but to give them a rhythm with which to use these new words or phrases.

Indeed, "activities like using YouTube videos with target vocabulary reinforces those words for learners and can be an activity that spans all languages. I even used them as a teacher of Spanish" (Fieldnotes, 6/21/2017). For example, one of the Spanish rhymes I would use to aid student acquisition of prepositions was "izquierda, derecha, delante, detrás, cerca y lejos y algo más, abajo, arriba, enfrente, encima, y ahora muchachos se acaba la rima. ('left, right, forward, behind, near and far and something more, down, up,

in front, on top, and now boys and girls the rhyme is finished').”[10] This rhyme not only helped students to memorize the words, but it gave them an example of pronunciation for each of the words, and a rhythm with which to use them in a sentence.

Similarly, rhythm and musical cadence can be used to show slight differences in pronunciation of similar sounding but vastly different words for learners. These rhymes can also be a supremely helpful tool for teachers. These types of rhymes are better known in English as tongue twisters. The tongue twister that I would always teach my Spanish students was “Me han dicho que has dicho un dicho, que han dicho que he dicho yo. El que lo ha dicho mintió; y en caso que hubiese dicho ese dicho que han dicho que he dicho yo, dicho y redicho quedó, y estará bien dicho ese dicho, que han dicho que he dicho yo. (‘They told me that you had said a saying, that they said that I had said. The one who had said it lied; and in the case that he had said the saying that they said I had said, it was said and re-said, and it will be well said this saying, that they had said that I had said.’)”[11] This fun activity would engage students in pronunciation practices and challenged them in a fun and engaging way.

Similarly, the tongue twister that my instructor introduced me to in Chinese consisted of the many different words that share the pinyin *shi* (see figure 9). I found that by memorizing groups of characters or idiomatic phrases or tongue twisters that all contain a word with a similar sound or pinyin, such as si 四 (‘four’), shi 十 (‘ten’), shi 石 (‘stone’), zhi 只 (‘just’), shizi 狮子 (‘lion’), helped me to differentiate the many words.

[10] The particular YouTube video I used can be found at http://bit.ly/prepositional-rima
[11] Again, this activity can be found at http://bit.ly/spanish-tongue-twister

Additionally, knowing the meaning of each unit helped me to decipher context that gave me an educated guess as to which character was being used (Fieldnotes, 06/21/2017). I have found this to be true regardless of language, that context clues and phrase memorization will help to remember which words to use, even if they sound similar: to, two, too.

Chinese characters	Click pinyin links for audio	Translation
四是四,	sì shì sì,	Four is four,
十是十。	shí shì shí.	ten is ten.
十四是十四,	shísì shì shísì,	Fourteen is fourteen,
四十是四十。	sìshí shì sìshí.	forty is forty.
十四不是四十,	shísì búshì sìshí,	Fourteen is not forty,
四十不是十四。	sìshí búshì shísì.	forty is not fourteen.
四十四只石狮子!	sìshísì zhī shí shīzi!	Forty four stone lions!

Figure 9

This tongue twister was also accompanied by a YouTube video and adapted into a classroom activity.

Thus, when given the ability to teach in fun and innovative ways, such as using tongue twisters or YouTube videos, teachers can be an invaluable resource to learners of languages. They become undeniable mentors for how to shuttle between languages for their students. In fact, many of my personal instructors used techniques that are highly translingual in nature and that aided me in the negotiation of the new language learning contexts. For example, one teacher told me in Mandarin class that a tactic for students is to copy the question format in the language to answer the question (Fieldnotes,

6/12/2017). Not only is this a tactic that I use as a student to gain traction in the languages that I learn, but I also use this strategy as an instructor to help my students to navigate unfamiliar questions or situations.

Another teacher strategy that I used both as a student of Mandarin and as a teacher of language, was the use of Microsoft word technologies to improve writing, translation, and understanding of new vocabulary and synonyms. For example, I would use a pinyin keyboard to help me type characters and to see the synonyms of characters. Then I would use Microsoft word to blow up the characters to a larger font, so that I could see them more clearly. In order to see the intricate strokes, I enlarged the characters so that I could then reproduce or write them accurately. Then, I would look at the pinyin to help in remembering the pronunciation or cadence of the word. Lastly, I would translate that word across the languages that I knew (typically just English, Spanish, and French) to draw comparisons amongst each linguistic code so as to remember the new vocabulary better (Fieldnotes, 07/19/2017).

These strategies that I used as a student were similar to those I would use as a teacher. For example, I would type out words in Spanish, French, or English for students in Microsoft word, and I would show the synonyms of those words to students by using the right click function. If I were teaching Spanish or French, I would then switch the language from the default English to the target language that the students were learning. Then they could see the indication that the words were spelled wrong (typically due to missing accent marks). These were strategies using Microsoft word that I would teach

students to help them be more self-sufficient in finding synonyms or writing accent marks correctly.

Beyond teachers providing useful strategies for students, and students using technologies to aid in their acquisition of written or spoken language, I also found that by virtue of being a multilingual, many of the strategies that I adopted to help in my acquisition of Mandarin were born out of comparisons amongst all the linguistic codes that I previously knew. One such example of how I would use previous linguistic structures that I recognized across many linguistic codes is the structure for introducing oneself, i.e. "Wo jiao 我叫, Wo shi 我是; Me llamo, Yo soy; Je m'appele, Je suis; ('My name is', 'I am')" (Fieldnotes, 6/21/2017).

There were also several grammatical constructs that assisted me in my language learning, and although perhaps not identical, their similarities helped me to obtain a deeper understanding of the Mandarin grammar constructs and concepts. For example, I noticed that in Pinyin one of the rules resembles a rule in Spanish. "When no initial consonant exists before 'i' and 'u' you must put a 'y' instead, for example: i->yi This is similar to the Spanish i->y rule where 'i' goes to 'y' when encased with vowels, for example: leieron would go to leyeron ('they read')" (Fieldnotes, 6/6/2017).

Additionally, word inversion can change the meaning of a set of characters just as it can in Spanish with adjectives. For example, (bu) shi he (不)是合 ('yes or suitable/not suitable') versus (bu) he shi (不)合是 (appropriate/mismatched or improper). Similarly, in Spanish mi vieja amiga ('my long-time friend'), and mi amiga vieja ('my old friend')

(Fieldnotes, 02/21/2018). In both examples, by changing the positions of the words "shi he" and "vieja amiga" one changes the meaning of the sentence.

Beyond the positioning of words in a sentence, other similarities between English and Chinese aided me in my language acquisition. For example, I note that, rhetorical questions reveal the speakers' assumptions of the interlocutor just like it does in English. "Sōu yì pǐnpái duì nǐ lái shuō bìng bù chóng yào ma? 搜易品牌对你来说并不重要吗? ('So, brand doesn't really matter to you?')" (Fieldnotes, 9/28/2017). This helped me in learning how to form rhetorical questions in my non-native language.

I also noted that while many of these concepts would exist in multiple different languages, the concept of a universal grammar was a bit farfetched since many of these patterns do not carry over to *all* the languages that I knew. For example, I recognized a few language patterns, that while appropriate in Mandarin, Spanish, and French, did not cross over to my native language of English. Take for instance that, "renshi 认识('to know a person directly), and zhidao 知道('to know a person exists, like famous people and facts') is very similar to the same categorization of *to know* in both Spanish conocer ('to know people')/ saber ('to know of a person or fact') and also in French connaître ('to know people')/savoir ('to know of a person or fact')" (Fieldnotes, 06/13/2017). By having already learned that other languages may make further distinctions of *to know* I was able to categorize the new vocabulary accordingly in Chinese. However, I also understood that while this may carry over to other languages, it was not a set rule for all language. While this information certainly helped me to develop my entire linguistic repertoire,

some of my monolingual classmates really struggled with this distinction and how to use each word appropriately given the context.

One last form of categorization that I saw due to my multilingual background was the use of radicals in Chinese as a means to change both meaning and pronunciation. This concept, although very troublesome for many classmates, made sense to me due to my experience with Spanish and French accent marks. "Much like an accent mark can change the pronunciation in French and Spanish, adding a radical onto a character can change the pronunciation and meaning. i.e. zhi 只 ('only'), shi 识 ('knowledge')" (Fieldnotes, 6/13/2017). Thus, by knowing at least one other language in addition to that of my native, I was able to more easily adapt my linguistic practices since I had previously been exposed to such types of difference in language before, and as is evident above, I was not the only one to do so.

For example, once classmates realized that I was fluent in Spanish, the use of the Spanish language around me in class increased. This is largely due to participants acknowledging my fluency in another language and taking advantage of learning opportunities that did not break the English only rule. For example, "A classmate and I were doing an exercise for the class. He knew I spoke Spanish, and so since we did not yet know the word for 'need' in Chinese, he replaced the word with the Spanish word 'necesito' forming the sentence 'wo necesito lei. 我 necesito 累' (intended meaning 'I need sleep' actual meaning 'I, I need, exhausted.' I both understood and appreciated the sentiment!" (Fieldnotes, 6/14/2017). This was one of the many times that different classmates approached me with the Spanish language thrown in with Mandarin. Again,

since people knew that I also spoke Spanish, a classmate leaned over to me during a class activity and stated "Zhòngwén 仲文('Chinese') solamente por favor ('only please')." Combining Spanish and Chinese to ironically express that in class we only speak Chinese in class.

These interactions, however, did not always lead to effortless understanding. For example, a classmate said the word *honey* in Chinese "mi 蜜 ('honey')." I heard "a mi" ('to me') as in Spanish, and a fellow classmate responded, thinking we were calling for her, since her Chinese name was "Anmi 安米" (Fieldnotes, 7/20/2017). Although this was certainly a roundabout way to achieve understanding of the vocabulary being used in the classroom, this interaction helped me to always remember both my classmate's name and the word for honey, because the way in which we arrived at understanding was humorous to me and spanned both Mandarin and Spanish.

Summary of Research Question 2

The data from research question 2 highlights several different tactics and tools used by the participants as a means to supplement their language learning process. These tactics fell under the categories of translingual tactics and translingual interactions, and included, cadence/musicality, teacher cues, authentic materials, tech tools, and linguistic comparisons. These tactics, along with those discovered in the first findings chapter, were used in conjunction with one another to build a framework for each individual multilinguals' processing of language.

The category of translingual tactics incorporated additional tools that the participants used, and were further corroborated as useful strategies by the researcher,

herself as she learned Mandarin. One such tactic was that of using music as a frame of reference for the aiding in the acquisition of vocabulary and proper tones, leading to accurate pronunciation of Mandarin. This was found to be a useful strategy used by teachers to help their students, and by the students themselves. Teacher strategies were also recognized as incredibly useful, particularly when the instructors are provided with the agency to incorporate diverse activities that engage different types of students. Such strategies may include recasting questions in the language, providing authentic materials that can be engaged with both during and outside of class time, and allowing strategic use of translingual language interactions for language learning.

Authentic materials were used by the participants, even when not provided by instructors. These materials included music and movies, as well as online resources such as texts books and YouTube videos. Additionally, technologies noted by both the researcher and participants included, Microsoft word tools and Chinese keyboard additions including pinyin. These resources helped many participants (the researcher as well) to compare linguistic codes and to reverse engineer the languages according to each individual's understanding of the languages that they knew.

The category of translingual interactions saw both the participants and the researcher creating and engineering their own linguistic codes according to their conversational and educative needs. These needs were not intended to subvert their foreign language education contexts, but rather indicated that through combining the languages available to them, students were advancing their understanding of the target language itself. Such linguistic interactions took place in spite of a rule meant to prevent

code-meshing and code-switching, the "No English" rule. Due to this rule, many participants would default to using Spanish as a way to communicate when they lacked the vocabulary to do so in Chinese. This led to several new combinations of Chinese and Spanish and even resulted in the discovery of similar linguistic patterns across these two languages.

Additionally, Cantonese, English, French, German, Indonesian, Japanese, and Korean were all seen in this research in interaction with Chinese or at the student level of understanding language. These interactions often times were due to translingual use of the languages, either in the minds-eye of the students (as discovered in their writing on assignments and other documents, etc.), as an aid in pronunciation or word order, due to loan words, in code-switching contexts, or even from a syntactic standpoint having an influence on language production.

Many times, through interaction with other languages, the participants found themselves becoming much more introspective and reflective about their own language learning practices. These translingual practices also resulted in the participants feeling more capable of helping others, much like Rebecca helped the child in daycare to understand what to do next. Furthermore, these translingual interactions provided participants with more agency in the expression of how they feel and what they intend to say, as the students who used code-switching for in-group/out-group purposes, or as Sari used *ngồi đây* to express a sentiment lacking in English. Finally, by recognizing existing structures or similarities between languages, I found that I was able to synthesize the information encompassed in a new language in ways that made sense to me. These discoveries not

only aided in my acquisition of the Mandarin language, but also helped to strengthen my understanding of my own linguistic repertoire which led me to be a more empathetic and careful communicator.

Research Question	Translingual Category	Center for the Study of Global Change – Global Competency
2.1	Translingual Tactics	"Contextualize and analyze complex connections among local and global phenomena"
2.2	Translingual Interactions	"Think ethically about global issues, inequalities, and their efficacy in the world effective communication"

Table 4: Translingualism & Global Competencies for Findings 2

Discussion

By means of recognizing and comprehending the systems in place, such as the neoliberal use of language for capital gain that disenfranchises speakers of other languages, educative contexts may destabilize hegemonic forces through the study of all languages and their structures and through empowering students with the knowledge of a foreign language. This in turn can emancipate students to be critically conscious global citizens who refuse to privilege any one language or culture above another. Through such an education, those who do possess the linguistic capital inherent with being a native speaker of English, may push back against the neoliberal structure favoring certain linguistic codes by means of valuing other languages and through improving their skills to effectively negotiate and communicate in global arenas, providing platforms for more equitable linguistic interactions. Therefore, this scholarship takes a critical ethnographic perspective, that recognizes the urgency of equitable education for all learners, as a means to investigate and understand such hegemonic forces in order to destabilize them through translingual practices which displace such power structures and enable learners to take ownership over their language learning and their entire linguistic repertoire.

Translingual practices are the tactics or tools used by the participants of this research (mentioned in the previous findings' sections) that are translingual in nature and fall within the following research categories of Translingual Writing, Translingual Drawing, Translingual Verbal Communication, Translingual Rhetorical Competence, Translingual Education, Critical Translingualism, Translingual Technologies, Translingual Tactics, and Translingual Interactions. The various practices mentioned

within these categories and the research include: micro-adjustments, code-switching, reverse engineering language, frames of reference such as art, memorable narratives, scaffolding, logical word order, analysis, coding, repetition, reflection, cadence or musicality, teacher cues, authentic materials, tech tools, and linguistic comparisons.

In order to demonstrate that the above practices, presented in this research, are undeniably translingual in nature they must aid in the production and/or learning of language through means of the definition of translingualism previously provided. Particularly within the context of foreign language education, translingualism is the process of intentional negotiation of linguistic choices of language users, made when communicating regardless of the form (be it written or spoken, etc.), and made with equal footing between interlocutors that allows for an equitable linguistic interaction where individuals demonstrate that they are critically conscious global citizens who refuse to privilege one language or culture over another. Thus, these practices (as have been demonstrated in the findings sections and will be further demonstrated in this chapter) must aid the language user in shifting and shuttling between linguistic codes and concepts, and should strengthen their skills to negotiate language so as to provide each speaker with even greater linguistic choice and agency.

Indeed, it is the desire for individual agency in language learning and the concern that foreign language education can sometimes perpetuate harmful stereotypes or even possibly marginalize diverse students, which drives this work. Again, as Guilherme (2002a) notes the instruction of foreign languages is a political act. Thus, in order to better understand the potential for foreign language education to take on this important work

of preparing future global citizens, it must first acknowledge that the field is undeniably shifting due to globalization as previously discussed by Kramsch (2014). Then it must accept new theories and pedagogies to appropriately adjust for the task at hand.

Up to this point, this scholarship has brought to light existing research that has defined the theory of translingualism, and it has described in detail the use of the theory within ESL contexts. Through the expansion of this theory to foreign language education and through the strengthening of the theory in conversation with the concepts of global competencies, the third space, and intercultural rhetoric this equitable learning context may be achieved. By adding to the literature of translingualism and through further scrutiny of language learners' strategies that are translingual in nature, this scholarship is strengthening a more practical pedagogy of translingualism through understanding its ability to fulfill global competencies in education. Thus, the following section will discuss how the data developed in the findings' chapters answer the research questions (repeated below) through putting them into conversation with the translingual literature previously delineated.

I. How could translingualism be used by learners in other language contexts?
    a. How can translingualism be used in the context of learning the foreign language *Mandarin* in a Western institution of higher education?
    b. How could translingualism as a theory begin to expand beyond its original context?
    c. Did participants in this study use and/or benefit from technology or other resources in a translingual manner?
II. Did the researcher and participants use their multilingual competencies, if so, in what ways?
    a. What translingual tactics were used by both the multilingual-researcher and her participants, and how did they enhance the learning process?
    b. What comparison did the multilingual-researcher and her participants make across languages available in their linguistic apparatuses using translingual tactics?

Parallel Monolingualism

To answer the question "how could translingualism be used by learners in other language contexts", several foreign language learners who were participants of this research have demonstrated through varying translingual practices that this theory could greatly benefit the context of foreign language education in Western institutions of higher learning, and in fact demonstrate that there is a critical need for translingualism. It is evident that these institutions of higher education need to implement translingual strategies in foreign language classrooms because, as this research has indicated, students currently in these courses are dealing with the harmful ideology of parallel monolingualism (Lee, 2018) while learning foreign languages, and they are pushing against this framework in their own educational experiences. This has been demonstrated by Canagarajah's edited work, in particular Christiane Donahue's chapter, which uses the translingual tactic of recasting for French and English students writers, and finds that "student writers in both cultural groups negotiated the discursive situation in similar ways, adapting to forms of accuracy and appropriateness (in Kramsch's 2006 terms), but also pushing back against them textually, testing the limits of university writing conventions, whether French or English" (2013a).

Again, a critical translingual theory at its core takes into consideration the parallel monolingual frame of reference that is currently found as a covert system of foreign language pedagogy and seeks to break down the systemic barrier of linguistic purity in order to strengthen a student's ability to assess and essentially push back against these stringent conventions, as Donahue's participants and the participants of this research

have demonstrated. It is not a monolingual population that has rallied around intentional linguistic disenfranchisement of multilingual students, rather it is the system of a parallel monolingual assumption that languages must remain entirely separate from one another, for fear of contamination, particularly within language learning contexts, that persists and creates less equitable treatment of all learners of language, including those who are monolingual.

This is evident for students like Alanna, who feel that the strict code by which she must learn to abide by, particularly within academic writing in her native language of English, is unnecessarily stringent. She attempts to adapt to these strict forms of writing, for fear of being rejected in her native language practices, but additionally fights back against them. She states,

> It's kind of funny to me how people are really strict about how you write. I know it's because they want it to be comprehensive and they want it to make sense, if you read it aloud, or something like that. But … that's hard for me, especially since I am going into anthropology, and you have to write a lot. Like, I write how I talk, and you're not supposed to write how you talk. You have to write in a very formal way, or else they are going to say that's incorrect; that you don't sound intelligent, or don't sound competent. I don't see why it matters if you have a slightly long sentence or if you have one too many commas, because I don't think it matters. It doesn't mean you don't sound competent, it just means you speak how you think, and you write how you think. But at least in English, they're so strict about it, because they want you to sound intelligent. Even if it's not how people actually talk. (Alanna, 18:53.5 – 19:53.1)

Even monolingual speakers can identify with the difficulty of reading and writing in academic English because it is a higher register of the language that requires more formal consideration. Thus, Alanna is frustrated, as a native speaker of the language, with the system of rigidity and the need to sound hyper-intelligent in contrast with other contexts of writing. She has developed the ability to negotiate these registers and to push against

this rigidity largely due to her experience of learning another language. Indeed, by learning another language, or even by learning how to navigate different registers, students are afforded with new skills that aid them in linguistic negotiation.

Take for example, the experience of Sam, who states "I became so much more aware of the intricacies, and I also became so much more aware of how to mess up those intricacies, actually. I had an English professor tell me that I don't write like an American, and I don't write like a native speaker anymore, because German has had such a massive influence on the way I process language, and the way I process my English even" (Sam, 01:13.4 – 1:40.8). In this case, Sam's instructor confronted him based on assumptions of his linguistic status as either native or not, which is a reductionist practice at best. Sam, a native-speaker of English and also a polyglot, certainly understands the many benefits of being a multilingual but he was nonetheless faced with the reality of judgment from an instructor based on his ability to write as *a native*. When blatantly confronted with monolingualist assumptions of his capacity to communicate by an individual who did not take into consideration his rich linguistic background and who maintained a monolingualist mindset, Sam as a learner internalized that even his native language is somehow inadequate, and that he is *other than or less than native.*

This *less than native* concept has carried with Sam as a learner to other language contexts. Due to his concern for being *native* or *native-like* in the languages he speaks, he has actually made a conscious and translingual shift to the way in which he learns and processes language. He states,

> I've switched the language that I try and learn foreign languages from English to German, which has had some ups and downs. But, I think that as a native English

> speaker, it is impossible for me to ignore the fact that I'm speaking English German, or English Chinese. And I think that while I may not always be conscious of the impact that my native language is having on it, everything from word choice to minutia in grammar will always be influenced by that fact that **I'm processing something as an English speaker and while it might not be wrong, it will never be native**. And even as I'm preparing and sort of working towards getting a C2 in German, which is the highest I can go, I still have to acknowledge that everything I bring to the table in German somehow has stemmed back to something I learned in English. **And until I learn how to separate those entirely, I still will be speaking an Americanized German, and that's not bad.** (Sam, 36:13.5 – 37.04.1)

Again, Sam's understanding of attaining fluency is contingent upon his near-native status in the language. He has surpassed all learning contexts of the language to the absolute highest level, yet he still believes that "while it might not be wrong, it will never be native." Sam discounts his efforts despite believing that speaking an "Americanized German" is not bad.

Sari also experienced a parallel monolinguistic frame of mind when she was speaking with friends from another country, which led her too to internalize how she interacts in her native language. She states,

> I'm really asking myself "Is this really what an American would say?!" Or, "Is this because I've been reading this Chinese book over and over again?" Because one time, when I was speaking to this French woman, (I don't know French), and she asked her daughter because she knew enough English and she's like "So where's Sari from? I thought you said she was American… sentence patterns seemed a little bit off." and I was like… from this situation, I have got to pay more attention to how I speak, because it will look ridiculous if I can't speak my own language. (Sari, 32:03.4 – 32:50.2)

In this case, Sari worries about *looking ridiculous* due to an unusual use of her native language. She became much more concerned what an American would say and she started to reflect on her own language practices and how they interact or feed into her linguistic repertoire. Finally, Sari worries what other people think about her native status if she does not represent English in the way that others perceive it to be used.

Beyond Sam and Sari, Helen also has a convoluted relationship with what it means to be native, and how it feels to be othered. She explains that her first experience with her linguistic *difference* due to her multilingual background did not take place until the university level. She states, "I didn't know that was different until college… It took until mid-semester of college in my freshman year to find out that not everyone grows up in a dual-language household" (Helen, 07:37.0 – 08:39.6). It came as a shock to Helen that being multilingual made her different than many of her peers. For her, speaking in more than one language was a part of everyday life, just by virtue of growing up in a multilingual household.

Cassius, too, understands the benefits that he gains from living with native speakers of mandarin. However, he struggles with a monolingualist mindset to the instruction of this non-native language in the classroom. He explains, "It's frowned upon to use English in that class… I would say 95% of the time I'm asking a question in one language OR the other language. In my opinion, no [that is not effective], but I don't want to get criticized by the teacher for saying a word that maybe I ought to know" (Cassius, 26:01.4 - 27:00.0). Due to the "No English" rule in his Mandarin course, Cassius sought a more *friendly* atmosphere to aid him in his language learning journey and ended up finding native-speaking friends to live with who would fulfill this need outside of the classroom. According to Cassius, the interactions that he has with his roommates are actually more conducive to his language learning, because he is allowed to code-switch in those contexts. He explains such an interaction,

> If I've learned anything in learning a foreign language, it is that you do not know at least one word for every normal sentence you speak. So, I may be talking about

> (I dunno) like when I learned the word haircut. To cut hair is "jian toufa 剪头发 ('to cut hair')" and when I first said it… I said everything in Chinese, up to the verb *cut* and then I said "cut" and then I said "toufa 头发 ('hair')", so hair. And so, code-switching is a common thing I think for beginners of a language.

This tactic of code-switching enables Cassius to consolidate the languages that he knows, however, such an interaction would have never taken place inside the classroom context due to the "No English" rule. Thus, by allowing such interaction to take place in a foreign language classroom, the learners' agency might benefit, along with their language acquisition. Thereby answering the research question "How can translingualism be used in the context of learning the foreign language *Mandarin* in a Western institution of higher education?"

It, then, becomes apparent that in order to treat students equitably in foreign language education we, as educators, must tear down these harmful assumptions of a parallel monolingual orientation to language learning. We need to be reflective of our own teaching practices, because "the pursuit of reflection knows itself as a movement of emancipation" (Habermas, 2015), not only for ourselves, but for our teaching practices and our students as well. Thus, we need to foster a cross-cultural understanding that takes into consideration the diverse backgrounds of our students and the various ways in which they negotiate and process language. Alanna exemplifies this process of translingualism, by stating:

> You kind of have to re-wire your brain and how you think of switching from one language into another. You have to rethink your grammar; you have to rethink your pronunciation; you have to rethink your vocabulary; and you have to rewire it temporarily into another language. It can be really hard, 'cause you're already kind of set in stone by the time you're learning, at least the way they teach it here, because you learn it so late. But then when you learn another language, on the flipside, it makes you more introspective about your own language, because you look back at your own language and you start to recognize more grammar. I

> learned more English grammar from my Spanish classes than I did in my actual English classes, because you have to compare the two and so I started figuring out "oh this thing in English is called that! I'm like, wow that's what this is! I didn't know that's what that is!" So, it makes you more introspective, as well. (Alanna, 15:42.3 – 16:39.5)

Again, it is through a dialogic process of reflection and introspection that can lead to more equitable instruction, and which can even serve as a model for students to be reflective about their own language practices, which in turn may aid them in developing their own linguistic repertoire. When seen in this light, the practice of reflection of language is inherently translingual in nature because it can be used by students to help breach the system of parallel monolingualism by highlighting *how these languages interact for each individual*. This may in turn be seen as an additive educative practice rather than simply categorizing each language for its potential for negative transfer, where "language can negatively 'interfere' with the acquisition of another" (Lorimer-Leonard & Nowacek, 2016, p. 258), and which places language interaction in simplistic binary terms.

Bidirectional Transfer

This concept of language interference or negative transfer demarcates linguistic interactions between native and non-native languages at the individual level for their ineffectiveness, or for their potential to derail foreign language learning development. This concept, however, does not take into consideration the language interactions that have positive outcomes on student language acquisition, such as introspection and reflection about the similarities and differences of languages. Alanna is a champion for translingualism through her ability to be reflective of her own language practices and the ways in which the languages she speaks interact with one another, which in turn helps her to process language. She explains, "I think a lot about Spanish and how it compares

to English, and how this sound in Spanish is comparable to this sound in English. I don't necessarily use them in conjunction, but I bounce them off of each other and see how they are different and see how they are the same, in terms of the writing, and the sounds, and the transcription, and things like that" (Alanna, 34:09.5 – 34:57.3).

This process has been detailed by Pavlenko and Jarvis (2002) as *bidirectional transfer*. Bidirectional transfer, advocates that "a bilingual is not the sum of two complete or incomplete monolinguals in one body but rather a specific speaker-hearer with a unique – but nevertheless complete – linguistic system" (Pavlenko & Jarvis, 2002). Through the concept of bidirectional transfer, research can begin to breach beyond the assumption that only a first language (L1) superimposes a schema onto a second language (L2) or any language learned thereafter, rather than the linguistic give-and-take that this research observes, and is highlighted by Alanna. Indeed, "bidirectional cross-language influences, in which the L2 also influences L1 processing, results in differences between bilinguals and monolinguals in both of their languages… These models maintain that inter-language and intra-language connections are both present within an integrated lexicon, which includes words from both L1 and L2. Activation flow could therefore lead to associations between words in L1 and in L2" (Degani, 2011).

This is corroborated by the participants of this research who found linguistic comparisons, code-switching, micro-adjusting, and negotiation back and forth between languages as beneficial to their language learning endeavors. For example, Sam values translingual interactions between multiple linguistic codes and is very keenly aware of

the languages that he shares with his interlocutors, thus, when appropriate he will code-switch for the most hassle-free means of communication. He states,

> I'll drop into whatever language that I know the word in, and when I know that they will understand the context. It could be something in class… So, if I'm in one of my German classes, and neither of us know the word, we will quickly drop it in English and keep going. In German it's really easy because German really allows for that… If it's in the case of someone who is German, learning Chinese and we're speaking in Chinese, I'll drop into German, just for eases' sake. But I try to make sure that it is a language that we both have in common, and a language that we are both proficient enough in that we know I'm using the word right. Or they know that I can understand the context of what they are trying to say just based off of – we've been speaking Chinese, you dropped into German, we keep going – and I can pick up that word really quickly… I know what it is, and I can continue in Chinese, without too much hassle. (Sam, 47:29.2 – 48:36.3)

Through a heightened sense of audience, and by means of bidirectional transfer, Sam is able to negotiate the various languages that he has in his repertoire. This strengthened skill of code-switching or translingual negotiation facilitates this learners' cross-linguistic interactions by means of allowing for vocabulary that perhaps does not transfer from one language to another or even if Sam himself does not know the vocabulary, so that the language interaction may continue uninterrupted.

Cassius also uses this translingual tactic of negotiation, but in a slightly different fashion. Cassius engages with speakers of other languages frequently, and in these interactions, he constantly takes in cues from his interlocutors in order to adjust his linguistic repertoire. He explains:

> So, Chinese being a tonal language, listening is really key there. So, I think immersion is the most helpful because it surrounds you with the language and your brain gets used to hearing the certain sounds and you correct yourself and you sort of micro-correct yourself! So, if you're saying the third tone this way [indicating a half falling tone], and then you hear it spoken a different way [indicating a low falling tone], your brain kind of adjusts that and then you correct that. (Cassius, 05:57.9 – 06:17.2)

Cassius indicates here that simply by being immersed in the language and receiving linguistic input, "your brain gets used to hearing certain sounds." Again, through allowing his entire linguistic repertoire to adapt to the sounds that he is hearing and making, and through small adjustments to his linguistic output, he negotiates how to interact with his interlocutors.

In both examples, Cassius and Sam take cues from or knowledge of their interlocutors in order to cater their linguistic interactions accordingly. They both incorporate subtle changes at the sentence and discursive levels to adapt their language practices. Furthermore, they facilitate intercultural communication by means of allowing give-and-take between their native and non-native languages so as to adapt and adjust appropriately given the context of their interactions.

In this sense, bidirectional transfer shifts the focus away from linguistic determinism that encages the human experience to a language apparatus, which also incases incorrect language use or linguistic creativity as a by-product of this apparatus, and rather presents a more holistic understanding of interaction of codes that occurs before production of language even takes place. Through an understanding of interactions that allow for negotiation within and between languages, such rigid ideology of what constitutes error can begin to weaken. Therefore, bidirectional transfer destabilizes the concept of what constitutes error in language. Thus, these instances should no longer be conceived as detached occurrences of error in a foreign language that students make in a vacuum, but rather as some form of linguistic interplay or association that goes into their communicative decisions. Through this shift in perspective on error,

teachers may then capitalize on seemingly *incorrect* uses of the language to strengthen students' process of linguistic negotiation.

They can then take the time, as Sam does, to analyze the reason or purpose for such error and to learn and grow from those experiences. In his eyes, these errors can be reverse engineered in his own language practices so that he does not make the same mistakes when he speaks in another language. Additionally, he recognizes that these minutia in grammar conventions do not thwart or stonewall understanding, they simply reflect the linguistic backgrounds of his interlocutors, which again is not a bad thing. He states:

SD 05:32.6 What I have found at least is that a native speaker tends to process a foreign language through their own language. So, when I'm 05:54.1 speaking German, my first thought is "this is the sentence in English." Even subconsciously, I don't do that as much anymore, but my first thought is "How would I say this in my language? 06:02.5 How can I take these words and make them make sense in the next language?" So, just sort of piece together… and so that's why when a lot of, for example, Chinese speakers, speak they drop articles. 06:13.2 They will drop 'a', 'the' – the verbs might not be conjugated. Stuff like that is because they are processing it through a filter of 06:24.5 Chinese. And so, if you listen to them speak English, all of those errors are right in Chinese. And so, all of those errors you can then build into your Chinese, or your German, or your French. And make it sound better.

JS 06:33.4 That's a very unique tactic. Can you describe a little bit more what you mean by "error"?

SD 06:41.0 Um… Error, potentially being misusing a *colloquiation* – or prescriptive grammar being wrong. It's never an issue of you can't 06:56.3 understand them… because if you can't understand them, then that's a further issue and then you have to break out your 07:07.7 potentially very rusty Chinese, but these sort of things where they are misusing a *colloquiation* or they are directly translating 07:18.7 something that you can't really translate. They're taking words from their language that they think are in English. So, for example, 07:30.5 German, a phone is called a Handy, so they might say a handy or they might say his sound speaker is called box, "Oh look the box is

> really loud." And you have no clue what they mean… So, the types
> 07:43.3 of errors, where I know that's not right, but I don't know why, it's because it's right in their language but doesn't translate over. And so those are the types of errors that are really beneficial.

It is remarkable that such a young multilingual learner can intuit and take into consideration the subtle linguistic interplay that happens on an individual learner level, without having ever been exposed to the concept or literature of bidirectional transfer. Sam constructs for himself a translingual tactic where he recognizes an interlocutor's linguistic *filter* and then capitalizes on these *errors* or *language difference* by *building* them back into his non-native language practices, as a means to negotiate his own linguistic repertoire.

What most people consider *error* Sam takes as an opportunity for linguistic growth. Furthermore, he believes that such *errors* hardly ever translate to misunderstandings or a break in communication, but rather are discrete items from another language that perhaps do not translate perfectly to the target language – not dissimilar from his unconventional construction of the word *colloquiations*. This could be an immensely beneficial practice for foreign language teachers to adopt and instruct with.

Translingual as the New Global

Indeed, by beginning to develop, research, and strengthen these translingual practices (such as the strategies of code-switching, micro-adjusting, and translingual reverse engineering of error, which are housed within bidirectional transfer and are translingual in nature) for educative purposes in foreign language classrooms, the theory of translingualism can begin to move beyond its original context. Thereby opening to conversation and beginning to answer the research question "How could translingualism

as a theory begin to expand beyond its original context?" However, the work of developing and constructing a translingual theory and pedagogy is an on-going mission due to its dialogic nature. Again, Horner et al. (2011) state "translingualism is itself always emergent and variable, and those attempting to align themselves with 'translingualism' always face the task and responsibility of consciously, deliberately, and most importantly continuously recreating that to which they are aligning themselves."

In consideration of the many avenues that translingualism has the potential to traverse, this research takes the hermeneutic, dialogic, and developing nature of the theory and attempts to apply it through practices that may strengthen into a pedagogy for foreign language instruction that answers the need for global competencies in higher education. It takes an interdisciplinary lens to see a broader and more holistic viewpoint of the implications of globalism in language learning at both the micro level (specific languages, classrooms, contexts) and macro level (connections made across various locales and languages), and it advocates for more equitable language instruction.

For this reason, this research has aligned translingualism to global competencies as a means to provide concrete goals which can be attained through translingual practices, that are already being employed by the language learners of this research. Thus, as instructors to such students, it becomes paramount that we prepare them with both a strong general knowledge and technical background to cater to global technologies and economic forces that are constantly changing and actively working against them (Tucker, 2017). This means that students must also be able to continually grow, learn, and adapt so that they are *globally aware*. The Center for the Study of Global Change, within the

Hamilton Lugar School of Global and International Studies at Indiana University takes this a step further with active suggestions of what global learning outcomes are needed to develop "#globallyready" students. They state:

> IU seeks to groom globally competent students in the following areas.
>
> **Knowledge + Skills**
>
> Students have the ability to:
>
> - Effectively communicate across cultures
> - Contextualize and analyze complex connections among local and global phenomena
> - Apply an interdisciplinary and international body of theory, resources, and methods
> - Communicate in at least two languages
> - Make choices and design solutions informed by multiple frames of reference, including international, global, and cultural contexts.
> - Recognize themselves and their culture through the perception of others
> - Apply deep and contextualized knowledge of at least one culture, nation, and/or region beyond the U.S.
> - Critically analyze the history and diversity of the U.S. and its role in the world
> - Recognize how professions are defined and practiced in international and cultural contexts
>
> **Attitudes**
>
> Students can demonstrate:
>
> - Openness, recognition, and acceptance of differences
> - Humility and willingness to adapt their own practices, values, and behaviors
>
> **Action + Responsibility**
>
> Students are willing to:
>
> - Act upon acquired knowledge, skills, and attitudes in global and local contexts
> - Think ethically about global issues, inequalities, and their efficacy in the world
> - Participate in international experiences, interactions, or collaborations (Center for the Study of Global Change, 2018)

This work demonstrated each of these global competency goals and the ways in which participants of this research achieved these competencies in one fashion or another through translingual strategies and tactics (see table 5 for complete section to competency correlation).

Research Question	Translingual Category	Center for the Study of Global Change – Global Competency
1.a-1	Translingual Writing	"Apply an interdisciplinary and international body of theory, resources, and methods"
1.a-2	Translingual Drawing	"Apply deep and contextualized knowledge of at least one culture, nation, and/or region beyond the U.S."
1.a-3	Translingual Verbal Communication	"Make choices and design solutions informed by multiple frames of reference, including international, global, and cultural contexts"
1.a-4	Translingual Rhetorical Competence	"Effectively communicate across cultures" "Recognize themselves and their culture through the perception of others" "recognize how professions are defined and practiced in international and cultural contexts"
1.a-5	Translingual Education	"Action + Responsibility [where] Students are willing to: Act upon acquired knowledge, skills, and attitudes in global and local contexts; Think ethically about global issues, inequalities, and their efficacy in the world; and Participate in international experiences, interactions, or collaborations"
1.b	Critical Translingualism	"Participate in international experiences, interactions, or collaborations"
1.c-1	Translingual Technologies	"Critically analyze the history and diversity of the U.S. and its role in the world"
1.c-2	Translingual Resources	"Act upon acquired knowledge, skills, and attitudes in global and local contexts"
2.1	Translingual Tactics	"Contextualize and analyze complex connections among local and global phenomena"
2.2	Translingual Interactions	"Think ethically about global issues, inequalities, and their efficacy in the world effective communication"

Table 5: Translingualism & Global Competencies - All

Again, the participants of this research have demonstrated that they have obtained these goals in various ways, in large part due to the fact that each of these learners were taking foreign languages in their university curriculum. These students have taken the first step in what I refer to as the New Global, where in learning a new language these

students have begun to shift their monolingualist and nationalist perspectives to be more inclusive and more open to linguistic negotiation. One participant who exemplified this ability was Sam. He states,

> I've associated a language with someone, code-switching has become very easy because on sight I will see someone and I will think, Chinese – gai shuo zhongwen 该说中文 ('speak Chinese'). German – Ich sollte Deutsch heute ('I should speak German today'), French – je dei parle le français ('I should speak French'). Jumping and I'll see I have associated you with this language and then I have *to try* to speak English with you, because you are this other language in my head. So that's been eventful. When I was in high school, I had a friend who was in Spanish, a friend who was in German, and a Friend who was in French. And I would turn my head and code-switch without realizing it. And then I would have to jump back and forth, that was a mess! Haha, but it was a fun mess. (Sam, 44:54.3 – 45:39.5)

Here Sam indicates his willingness to negotiate language and context, through the various linguistic codes that he has available to him. Furthermore, he shows a desire to be inclusive with his linguistic repertoire and demonstrates a type of solidarity through language. This linguistic solidarity seems to bridge beyond the individual learner to create a type of global solidarity (or "globidarity" Stewart forthcoming) in the language interactions that he describes above.

However, these language practices go beyond the classroom, and in the case of many of the participants of this research these skills were not directly instructed in the language course. A translingual orientation to foreign language education would take these global competencies, and align the curriculum to skills that cater to these needs. These goals would become of primary concern and would be treated as academic standards rather than neatly packaged suggestions. Through constructing these courses to more strategically address global competencies or standards, by means of a

translingual pedagogy, students will receive more equitable support in their language learning process.

This support would include the overt instruction of the translingual strategies found in this research, which begin to answer the research question of "What translingual tactics were used by both the multilingual-researcher and her participants, and how did they enhance the learning process?" Thus, through instruction of translingual tools of linguistic comparisons, scaffolding (Vygotsky, 1978) multilingual language practices, and using frames of reference in foreign language education (in addition to other previously mentioned and below), learners will be more equipped to navigate diverse interactions, that take place much more frequently both in the real world and digitally in locations that Mary Louise Pratt (1991) coined *contact zones*, and which were demonstrated by Sam.

In contact zones, learners are afforded with experiences with diverse individuals, and are thus given the opportunity to draw connections between and across similarities and differences of these languages and interactions. In the case of Cassius, he consistently compares his non-native language of Chinese and his native language of English. He often finds that "(Chinese) makes more sense to (him) than English because *to dive* in Chinese is literally *jump water* qiánshuǐ 潜水 ('go under water')" (Fieldnotes, 09/28/2017). He continues in his interview to explain that, "I'm a really analytical person, and I like to kind of see the logical side of things. So, analyzing a character for example, analyzing the radicals, in my opinion is really helpful. So there's a word "chongwu 宠物" ('pet') and chong 宠 ('to dote on') is made up of the house radical … and dragon. So, it's like a house dragon. It's a pet" (Cassius, 20:33.6 - 20:58.1).

Cassius uses his analytical background to parse out the various components of characters and words in order to better understand them from his own positioning as an English speaker. He then processes what those words mean in a creative manner that builds and attaches meaning to those words. This is not unlike the researcher and other participants who used the tactic of narration in combination with other strategies to reconstruct languages in a way that made sense to them. This work advocates for the use of narration as a viable tool not only in language learning but also in language research, through a hermeneutic and dialogic methodology, which is indeed corroborated by Aneta Pavlenko's work with narrative as a genre. She states, "linguistic autobiographies can undoubtedly be successfully used in the study of life and subject reality but the success of this enterprise is predicated on sensitivity to the interpretive nature of narration" (Pavlenko, 2007).

Through a critical ethnographic perspective, this interpretive nature of communication is highlighted and the hermeneutic process of understanding gives validity to a translingual pedagogy. It is through the translingual tactic of narration and by means of having interviews with the participants who recount such narration that is key to this research. One participant that championed the use of narrative as a language learning tool was Rebecca. She states, "I guess another one would be ming 明('bright') as in mingtian 明天 ('tomorrow') which has the sun and the moon radical, so for mingtian 明天 ('tomorrow') it's the next day, so you go through a sun and then you go through a moon and it is the next day!" (Rebecca, 61:03.2 – 61.23.0).

Again, much like Cassius does with the words qiánshuǐ 潜水 ('go under water') and chongwu 宠物" ('pet'), Rebecca understands mingtian 明天 ('tomorrow') by breaking apart the components of the word in Chinese to be able to reconstruct a narrative about the word using her English frame of reference. Similarly, participants would break apart the written word to then construct a narrative to help them to learn how to write in their non-native language. For example, Sam states:

> Chinese writing is artistic, and so to think of each character as a bit of art instead of this weird combination of strokes, is one thing that I had to redefine while I was going through it… now as someone in fourth-year I've learned that all of those characters are going to be the base for everything else that I've learned. And so, I keep those 400 characters or so as a template of, *this is the base picture and I'm going to add a bit.* And so, for example, if I'm taking the word for *I* and for *hunger*. So "wo 我" ('I') and then "e 俄" ('hunger'), I'll have my basic "wo 我", which means *I* and I'll have it sort of in the center of my mind, and then I will try to think what am I adding to this? So, I add a *sun*… and the same way an artist will have multiple renditions of a scene, I think of it as I have multiple renditions of a character. I just have to remember what rendition I'm going back to. (Sam, 13:51.5 – 16:35.7)

Sam explains that by taking a radical or a base character and adding to it, he has learned to simplify the process he must go through in order to effectively write in his non-native language. Thus, through scaffolding (Vygotsky, 1978) information that he previously knows, and using narrative of the small differences, he is able to successfully remember and write new characters.

Beyond Sam, Rebecca too used her artistic ability to not only draw characters, but to also create stories that helped in remembering these depictions. Rebecca explains how her background in art aids her in this tactic:

> I have at least a slight advantage in that I have a background in art. So, I presumably have some higher level of sort of hand eye coordination, in terms of replicating characters and observing what they look like. (Rebecca, 10:43.5 – 11:12.4)

Rebecca acknowledges that through the familiar lens of art, she can learn to draw characters and then create stories or narratives to help her remember how to draw them. One example of how Rebecca uses her art and narrative backgrounds to aid in her memorization of characters is with the word for beer, she states:

RE 65:51.1 Alright! Pijiu 啤酒('beer')。 So, it has a mouth character, right so… obviously that makes sense, it's drinking, and then it's got a little square with a cross through which can be like a guy's face. And that's got another line underneath it, so it's like bar. And he is just slumped on the bar.

JS 66:14.6 Oh my, that's genius! Because it really does, if you visualize it just right, that's perfect!!!!

RE 66:21.7 Yes. And then for jiu 酒('liqueur') you've got the, I believe it's the water radical in front of it, and then honestly it kind of looks like pouring stuff in a cup.

Rebecca's ingenious tactic takes a lens with which she is comfortable and that she identifies with as a person, art, and pairs it with a fun narrative so as to scaffold the new information of writing characters within a frame of reference that she is more comfortable with and will remember.

It is through this understanding of identity, that Pavlenko (2001) reminds us that "these memoirs are best understood in the context of the genre they belong to – American cross-cultural autobiography." This genre is highlighted in multifaceted ways throughout this research, particularly when the very concept of what it means to be a cross-cultural American, an idea that in and of itself is so very nebulous. It is the comparison of cultures and languages that nearly all of the participants highlighted as being intrinsic to their identities.

In fact, Helen noted that by virtue of growing up as a cross-cultural American, her process of learning language is perhaps a little bit more arduous than what her

monolingual counterparts must endure when learning a new language. She states, "I have to translate it through two different languages before I get it! They can just translate it to one. So, sometimes I feel like their thought process can go much faster than mine because I have to go through more, to understand it – more steps; but I also feel like because of that I can grasp it more firmly than others because I had to think about it way more!" (Helen, 14:31.9 – 15:07.8). Thus, through comparing languages and then scaffolding (Vygotsky, 1978) her knowledge of multiple linguistic codes, Helen was able to get a much more profound understanding of the language that she was learning.

Additionally, Helen used the tactic of instructor feedback as a way to improve in her abilities in the target language. She states, "I know in the beginning, picking up Mandarin, I would translate it into Cantonese, and then into English, and then back to Mandarin. And it was very difficult because they have slight sentence changes. So, the teacher would be like, 'it makes sense - but it's … not really'" (Helen, 03:14.3 – 03:41.0). In using this process of language association and teacher feedback, however, Helen felt that she attained a deeper understanding of the language that she was learning. This is the same tactic used by professional language learner Andrew Cohen. For example, Cohen and Li (2013):

> reported drawing on other languages that he had learned, such as Japanese, Hebrew, and his Romance languages (Spanish, French, and Portuguese) when learning Chinese. For example, when using the strategy of checking what could be learned from errors in word order, he found that his knowing other languages made it interesting for him to see how Chinese communicated concepts syntactically. He found that usually the word order patterns of Chinese were similar to those of one or another language that he had already studied. So it stimulated his curiosity to see when he got feedback on his written sentences how well he predicted acceptable word order.

Just as Cohen did while learning Chinese, Helen used knowledge of one language to help her shift into another, and she negotiated this process with help from instructor feedback. Thus, it seems highly beneficial for multilingual learners such as Helen to deploy tactics of comparison, narration, and scaffolding between all of the linguistic codes that they have available to them. However, for Helen, her teachers were not even aware of her multilingual background. It was actually through this research that her linguistic background was highlighted. She explains her background in detail when detailing her motivation for taking the course, Helen explains:

> One of my grandparents actually got his citizenship, by taking the test. And he always asks "Hey, what's this in English? What's this, what's this?" He was very proud, and he was by far the happiest when I wrote out a sentence in Chinese for the first time. He watched me write it out, and he said: "Oh you have very nice handwriting." (Helen, 21:18.3 – 21:55.8)

Helen reveals that she has native speaking family members as a resource for her foreign language learning development. She tells that by taking the language, she makes her family members proud and is able to connect with them in a more profound manner now that she can communicate with them in their native tongue. Indeed, as Nelson Mandela was attributed for saying, "If you talk to a man in a language he understands, that goes to his head. If you talk to him in his language, that goes to his heart"(The Peace Corps, 1996). So, why is it that this information never came to light in the foreign language classroom?

Pre-existing Backgrounds

Perhaps if her multilingual background had been taken into consideration by her instructors, Helen could have received more equitable language instruction of her non-native language in a way that engaged with her previous language negotiation skills.

Other students, too, could have benefited from having another diverse perspective such as Helen's being highlighted in the context of their language course. The same could be said of Rebecca's artistic background, and the researcher's educative background. It is through the intentional privileging of students' backgrounds that provides the classroom environment with a more rich context where a conducive learning environment can be achieved, and through this celebration of diverse individuals, students feel more comfortable using translingual methods to develop their language skills.

One example of such a language learning context has been elaborated upon in Garcia and Kleyn's (2016) edited work, *Translanguaging with Multilingual Students: Learning from Classroom Moments*. This text recognizes that when students' backgrounds are not only ignored but actively left at the door, it can lead to further marginalization of these students in the classroom. It advocates for enabling students to use the various linguistic codes that they have in their repertoires to capitalize on their rhetorical strategies not only for multilingual students but also for their monolingual classmates. By facilitating these types of interactions, the classroom becomes a place where monolingual students benefit from diverse collaborations with colleagues, and multilingual students bridge the gaps between their linguistic repertoires leading to a more holistic education for all. Thus, the authors in this text highlight examples of translingual pedagogies successfully employed within highly static monolingual curricula, including, code-switching as a literary device for creative writing, the use of translation as a tool for understanding, and incorporation of multilingual and multimodal texts for increased comprehension regardless of language, in classrooms

with both multilingual and monolingual teachers and students. This book provides useful directions in creating such learning opportunities, and it offers best practices for translingual scholars, instructors, and teacher educators.

Beyond simply recognizing the linguistic repertoire of students in the classroom, technology is another skill set that the vast majority of students have in their pre-existing educational backgrounds. It is due to the recent growth in technology and the surge in cross-cultural interaction facilitated by globalization, that creates a new and difficult educational landscape that teachers must not only adapt to, but capitalize on. Indeed, even with average technological skills the researcher used her multilingual capacities through technology to aid in her language acquisition. "I used Microsoft word to blow up the characters to a larger font, so that I could see them more clearly. In order to see the intricate strokes, I enlarged the characters so that I could then reproduce or write them accurately. Then, I would look at the pinyin to help in remembering the pronunciation or cadence of the word. Lastly, I would translate that word across the languages that I knew (typically just English, Spanish, and French) to draw comparisons amongst each linguistic code so as to remember the new vocabulary better" (Fieldnotes, 07/19/2017). Undeniably, answering the research question "Did the researcher and participants use their multilingual competencies, if so, in what ways?"

Beyond the researcher, the participants themselves used several different technological tools to assist them in learning their non-native language. In fact, many of these students are fluent in "Technologese" (Beauchamp, 1974) and are what most researchers would consider to be "Digital Natives" (Selwyn, 2009). Thus, educational

contexts need to take into consideration the degree to which their students are capable navigators of digital means.

For example, this research discovered translingual navigation of technological tools by the participants. It discovered that students frequently use online dictionaries (like Pleco), language learning applications (like DuoLingo), reading resources (like DuChinese), and chatting or messaging applications (such as HelloTalk and WeChat) in order to further their language skills both within and beyond their educative contexts. Additionally, technologies such as the application Snapchat, the Camera function on a phone, or even the language of the phone itself were all used by participants to advance their language skills outside of the classroom. This is in direct response to the research question, "Did participants in this study use and/or benefit from technology or other resources in a translingual manner?" They, indeed, did.

The 3rd Space

Again, it is through recognizing and valuing the backgrounds of individual learners that can assist foreign language educators in instructing their respective foreign languages in a more equitable fashion for their students. By taking into consideration and allowing for the interplay between previous learning experiences (including linguistic background and technological skills of students) and current course curriculum, teachers can begin to shift the onus of learning onto the students and enable them to become creative agents of their own identity and language. It is through the coalescing nature of education, where interplay and negotiation of previous learning contexts takes place through bidirectional transfer that can greatly benefit language learners, and this type of

consolidation of previous experiences is exemplified in what Arnd Witte (2014) calls the "Third Space."

Witte's notion of the third space (2014) encompasses the development of individual narrative and identity of a learner when they are given space to put into conversation the various linguistic, cultural, and theoretical structures at their disposal in order to interpret and reinterpret their plurality as a multilingual. This affordance to students allows the positive attributes of bidirectional transfer and narrative to engage between linguistic codes and pre-existing educational backgrounds so as to empower students with a "new and growing ability to access information on different cultures and places digitally, (which also) builds the possibility of individual narration of identity and gives way to the pluralization of identities as well" (Stewart, 2015).

Dr. Arnd Witte (2014), explores the process of the intersubjective consolidation that takes place when learners of a second language (L2) must reconcile two competing linguistic codes throughout their language learning process. He states:

> Therefore, in parallel to the development of the intercultural third space…, it can be assumed that the learner will also develop an interlingual form of private speech, based on the subjective interplay, or blending, of L1 and L2 linguistics, conceptual, and cultural elements. This, however, does not imply that the learner develops a completely new form of language; he or she rather is able to switch between languages according to context and, to some extent, blends and fuses underlying concepts and patterns. (Witte, 2014)

What Witte is essentially suggesting here is that all speakers of language make linguistic choices depending on audience and context. Thus, it seems to reason that those with more than one linguistic code to draw from, will do so, taking into consideration all the linguistic tools that they have in their repertoire. The language learners of this research were found to benefit greatly from the affordance of a mental third space, in many ways.

Which, also, answers the research question, "What comparison did the multilingual-researcher and her participants make across languages available in their linguistic apparatuses using translingual tactics?"

For example, the participant (from my own previous work) used "pictophonetic" memorization tools, which involves using drawings and English to help remember how to draw the characters in Chinese. This very process involves the frame of reference of Art within across the boundaries of both English and Chinese as a creative means to teach new language skills. Rebecca, too, used art in this manner to help her understand, write, and maintain these new language skills. For example, she taught herself the words for tomorrow mingtian 明天 ('tomorrow') and beer Pijiu 啤酒('beer') through artistic and narrative means. Sam too saw each character as a rendition of art that he would build upon depending on his needs.

Beyond the frame of reference of art, Cassius would break apart words to understand their meaning within his English frame, such as with chongwu 宠物 ('pet'). Sam would use his English frame of reference of color coding to aid in his acquisition of tones. Sam would also associate individuals with languages and code switch in those interactions. Lastly, much as Sam did, the researcher, too, would combine, compare, and codeswitch between linguistic codes to suit her educational needs and language contexts.

The tactics listed above are but a few that were discovered in this research. In the second findings section alone, the translingual tactics discovered included, cadence/musicality, teacher cues, authentic materials, tech tools, and linguistic comparisons. Through these tactics, learners would engage in their third space to create

and engineer their own linguistic strategies and codes according to their conversational and educative needs. These interactions took place despite the "No English" rule, and appeared to aid learners in understanding the target language through negotiation of the languages that they had in their pre-existing language backgrounds. Indeed, due to this rule, many participants would default to using other languages (beyond Mandarin and English) as a means to communicate when they lacked the vocabulary to do so in Chinese. This led to several new combinations of various languages and resulted in the discovery of similar linguistic patterns across these codes. There are ingenious uses of the third space (Witte, 2014), which allows for the collaboration between the languages and frames of reference, which again is highly translingual in nature in that it caters to the strengthening of skills to negotiate between languages without privileging one over the other.

Conclusions

This dissertation sought to legitimize translingual practices by first providing a thorough understanding of the field through current literature. This literature delineated that translingualism has traditionally dealt with non-native speakers of English in their various English language learning contexts. Furthermore, due to the acknowledged capital power of this language, scholars have been concerned with the harmful ramifications of a neoliberal agenda superimposed onto this language, where certain entities use the linguistic code as a commodity for capital gain, which in turn may disenfranchise learners.

Once the literature on translingualism was exhausted, this work then began to evolve the theory in conversation with other theoretical underpinnings, and scaffolded this work through a methodology of critical ethnography (a meta-theory) that would allow for translingualism to move beyond its current neoliberal and linguistic shackles. In order to accomplish this goal, this work first provided the theory with a concrete definition within the context of foreign language education. This work then scrutinized the literature of translingualism, in order to acknowledge the gaps in the theory that needed further delineation. Finally, through a deep analysis of these missing links in the literature surrounding translingualism, and by exploring the ways in which this theory has been used thus far, this work was able to highlight tactics that could bridge the theory to the context of a foreign language education classrooms.

Thus, by understanding *how* translingualism has attempted to deconstruct the assumption of a standard written English as superior and to legitimize other versions or

dialects of the language, this work then advocates for the same process to take place in other languages. For example, few authors have demonstrated that translingualism has taken the form of a pedagogical tool for teaching genre, audience expectation, effective language strategies and negotiation skills, and for fighting negative stereotypes in other languages (García & Kleyn, 2016). Furthermore, the author of this dissertation has joined the conversation surrounding translingualism by adding to the literature of the dynamic uses of the theory as a resource for non-native speakers of English in English for academic purpose (EAP), and now with translingualism for foreign language education courses at western institutions of higher education. In so doing, this author has argued against the harmful monolingualist assumptions of containing languages as entirely separate and non-negotiable entities.

This dissertation then took this cogent review of the literature and placed it into conversation with the research context, where the findings sections indicated that, indeed, several phenomena that occur within the realm of the theory of translingualism also take place in foreign language educational contexts. For example, Translingual Writing, Translingual Drawing, Translingual Verbal Communication, Translingual Rhetorical Competence, Translingual Education, Critical Translingualism, Translingual Technologies, Translingual Tactics, and Translingual Interactions all take place within foreign language education settings. These categories were observed to not only occur within these contexts, but to further enable students of foreign languages to fulfill global competency skills. Competencies were achieved through translingual tactics that included: micro-adjustments, code-switching, reverse engineering language, frames of

reference such as art, memorable narratives, scaffolding, logical word order, analysis, coding, repetition, reflection, cadence or musicality, teacher cues, authentic materials, tech tools, and linguistic comparisons.

By highlighting these translingual categories and the ensuing translingual tactics that occur in foreign language education, this dissertation has opened the theory up to more settings for investigation, which has enabled the entire field of translingualism to move beyond its oversaturated context. Thereby breaching a larger spectrum of understanding within the realm of education where the theory can continue to develop. Furthermore, this work has strengthened the theory of translingualism by placing it into conversation with other fields such as applied linguistics and education, which has not only given this theory more stringent theoretical underpinnings, but has aided in legitimizing translingualism as a pedagogy as well.

Implications

There are some profound implications to this research surrounding foreign language education and the theory of translingualism. In the first place this research opens the door to understanding more about the potential of the theory of translingualism. It furthers the literature on the topic, and provides rigor to the theory by placing it into conversation with other perspectives and frameworks. Through this development the theory of translingualism is able to transcend the oversaturated context of English in order to thrive in other language learning contexts. Furthermore, by extending the theory to more contexts, this research provides translingual scholarship with more opportunities for strengthening its pedagogical implications.

Thus, this research has not only provided translingualism with an avenue to grow, but it has created a pathway for translingualism to be used as a foreign language pedagogy. In focusing on Translingual tactics this pedagogy lends itself to be used strategically by instructors in the classroom as a means to provide opportunities to develop negotiation skills and agency within the target language. Hence, this research has far-reaching implications for foreign language instruction.

For example, this research indicated that students seek authentic input even beyond the classroom so that they can configure their own personal rhetoric outside the constraints of a parallel monolingual framework, where an absolute standard language is taught. This insight helps foreign language education in three tiers. First off, it recognizes the harmful and restrictive nature of the system of parallel monolingualism in the foreign language classroom. Through acknowledgement of the system and by understanding that it leads to the marginalization of students, educators can begin to destabilize the system and reconstruct a more equitable foreign language curriculum that recognizes the students' background as valuable. Secondly, this insight recognizes authentic input as incredibly useful in foreign language settings and it understands the need to present students with opportunities to engage with this input in innovative ways that drives them to negotiate this linguistic information.

Therefore, use of the target language is essential to a translingual pedagogy, which brings about the third and potentially most important aspect of this insight. Students must be, not simply allowed but, *encouraged* to develop their own linguistic repertoire and agency through negotiation of the languages available to them. Ultimately, by

furthering the theory and pedagogy of translingualism to the field of foreign languages, this research has shed light on current inequalities in language classrooms which can lead to a better understanding of the structures in place that do so. This means fostering translingual tactics that teach students how to navigate challenging and diverse global linguascapes, which in turn will build their global competencies and sense of responsibility to *globidarity*.

In order to accomplish this goal, foreign language educators need to have a basic understanding of common constructs in other languages. They should be armed with the knowledge of language differences, so that they do not resort to simply telling students that these differences are errors or mistakes without being able to further delineate where those linguistic constructs come from, or why different cultures and languages perceive them differently. Educators should be equipped with an understanding of those underlying structures that may stem from students' native languages or background experiences that inform their language learning practices. Thus, we need to introduce pre-service teachers to other languages and basic linguistic structures so as to prepare them for linguistic difference. These instructors would greatly benefit from being more in tune with rhetorical differences prior to being confronted with such differences in their classrooms. Through broadening all educators' perspectives of language structures and the harmful ramifications of a parallel monolingual system, we can begin to deconstruct inequitable learning atmospheres for all learners.

Local & Global Significance

The local significance of this dissertation takes place within three tiers of the micro-level of foreign language learning. The first tier is within the third space of individual learners where translingual interactions take place. By allowing for this type of contact to occur, rather than demanding that each language remains entirely separate and contained, language learners are afforded with the opportunity to synthesize information of linguistic codes. Through this process of language negotiation, students may gain a fuller understanding of the interplay of languages in a meaningful way. For example, this research found that many students are already using translingual tactics, even if not overtly instructed in their courses. This indicates that translingual tactics are being used in the micro-context of the individual language learner and can serve as a pedagogy for foreign language courses. Therefore, on the micro-level of individual learners and in the context of foreign language education, this theory is highly useful.

The second tier also has to do with allowing learners to benefit from a shift in pedagogy in the local classroom context. This shift would allow technology to become an integral part of learning rather than a detracting factor. As seen in this research, students used several different forms of technology to aid in their language learning practices. If students were allowed to use technology in concerted and monitored ways, these practices could indeed help learners in developing global competencies and needed language skills rather than simply being viewed as distracting classroom behavior.

The third tier takes place within foreign language classrooms in Western institutions of higher education. New theories and pedagogies must adapt to the growing

scope and scale of language interaction, making it imperative that scholars and teachers alike develop more inclusive language practices, through the use of a more translingual pedagogy. Thus, by instructing students with a translingual pedagogy that allows for the interconnected nature of learning a language, teachers empower their students and help them to attain more agency in a language, which leads to a more equitable learning atmosphere. Therefore, teachers should have some form of background or preservice education that educates them on basic linguistic structures in other languages, so as to develop their sense of empathy for linguistic difference and to introduce them to global languages. This could then potentially help to merge language instruction to be more translingual in nature where the language taught reflects languages in use on a global scale.

This leads to the global significance of this research. The global significance of this research comes from the understanding of the inherent parallel monolingual ideology found within language education contexts. This ideology appears regardless of geographic location, and is very similar in form to a fatalistic assumption of neoliberalism where capitalism has a hand in everything and thus cannot be avoided. By enforcing standardized language practices, where each linguistic code must remain in its pure native form in order to be taught, the very same 'all or nothing' assumption takes place. Again, this is not to say that teachers deliberately devalue other languages or hold a monolingual ideology or a superiority complex, rather, they too fall victim to the system of parallel monolingualism. Therefore, by beginning to use translingual tactics in foreign language classrooms, all educators can begin to deconstruct this harmful system.

Through acknowledging these disenfranchising practices, teachers can then begin to work to eliminate them from curriculum, and they can use targeted translingual instruction to demonstrate language negotiation and interaction for students. This will lead to more inclusive language learning practices for all learners.

The global significance of this research additionally takes place among and between various linguistic codes on a global linguascape. This is the context in which students are currently entering, thus institutions of higher learning are striving to meet the needs of a fast-paced global economy, and a large part of maintaining that workforce is by filling the pipeline with qualified individuals who can interact on this global scale. Through more equitable instruction of foreign languages, institutions are able to fill this need, while creating individuals who are critically conscious global citizens, who can indeed interact with tact in a global arena.

Foreign language education appears to be global in its very nature due to its ability to connect individuals across the globe. However, when foreign language instruction maintains a monolingual orientation, this global nature is inhibited. Furthermore, a parallel monolingual system does not reflect the reality of linguistic interaction taking place in global linguascapes. Therefore, by enabling a translingual pedagogy in foreign language classrooms, the global interactions in which students eventually engage in become much more equitable on a macro-scale.

Limitations

This work recognizes a few limitations that, while not detrimental to the work at hand, require further scrutiny. For example, the chosen structure and data collection

methods of this study are different from other forms of research. Through the use of the insider, or emic, perspective where the researcher included her own personal experiences of learning a foreign language, this research developed more profound implications for the various translingual strategies shared with the participants. However, this work also recognizes that in doing so, the generalizability and or capacity to be repeated become less likely to achieve. Similarly, this research was purely qualitative in nature (with some numerical representation), and would greatly benefit from statistical analysis.

Additionally, as part of the research process, a discrepant case analysis took place. A discrepant case analysis, or negative case analysis is when one "purposefully seek(s) out cases that might disconfirm or challenge … expectations or emerging findings." (Merriam & Tisdell, 2016). Through this discrepant case analysis, this research did discover some contradictory information. For example, Helen described the specific situation of her cousins who are multilinguals to the fullest extent. She cautions, however that due to their being multilingual, they are struggling in school. She states, "my younger cousins that are born, they are like five or something, have a difficult grasp picking one language because they grew up with three. So, (pause) they are having a hard time in school right now because they keep switching between English, Cantonese, and Mandarin" (Helen, 03:06.0 – 04:18.5). This indicates that, as this research advocates, those individuals who do need concerted instruction in a standard language will benefit from an intercultural rhetoric lens (while not eliminating translingual tactics altogether), which may help to reign in the confusion that these young multilingual students are experiencing.

Furthermore, through the discrepant case analysis of a student who dropped out of the mandarin course, this research was able to delve more deeply into the reasoning that this student had for leaving the language learning context. Participant X states,

JS 11:40.1 How would you define successful?
X 11:43.3 Depends on what my goal is… so for the class, I needed to get a mediocre grade B or above. In which case, the goal is then to get
12:03.1 a good grade. For language learning if I wasn't graded it would have solely been to speak the language. Not write the language 'cause I can barely write in English so. In which case… so for the
12:17.0 language programs that I have done where my grade was a part of it. I had to … get a good grade, in which case I would say that
12:34.6 what was really unsuccessful (because) we spent most of the class talking, but talking was the least significant portion of how we were graded. In which case there was … a disconnect between what was emphasized and how we were measured.
X 12:43.9 And that's the primary reason that I ended up dropping it was because I wanted to be measured based on my speaking ability.
13:02.0 And that was what the point of the class was about, from what it appeared to me at least, in how we spent our time… but that wasn't how we were measured.

Participant X here reminds educators that particularly in foreign language courses, it becomes of paramount importance to be transparent about the course objectives and grading procedures. If students continue to feel that they are being unfairly assessed, they will respond with less engagement or by dropping out entirely, as participant X did. Furthermore, this student experienced the least amount of translingual tactics and strategies for adapting and learning in the course, which would be another interesting study of correlation of translingual tactics to student success.

Beyond the structure of the study and discrepant case analyses, this research experienced a small degree difficulty as a result of maintaining ethical boundaries of time for the interviews. While there were no resulting data lost due to technical difficulties (as the pilot study experienced), there was a degree of information lost due to this time

constraint. Several participants wanted to continue the conversation of their interviews beyond the 60-minute mark. However, in order to follow IRB protocol, these interviews were cut off, and another interview was scheduled at a later date (when the participants showed interest and availability). While the research certainly advocates that it did the right thing in order to maintain ethicality, a few participants mentioned having forgotten the important information that they had wished to share.

Another limitation includes the degree of fluency attained by the researcher in the language of Mandarin is certainly a limitation. Due to the lack of linguistic capacity in the language, there are surely translingual connections and understandings that were missed. However, in starting a new language and by virtue of being a participant observer, the data collected that reflected the beginners' linguistic development process is certainly useful. It would simply be better to have had more time to continue in studying the language.

Finally, and perhaps most poignantly, there was a limited amount of research that details translingual tactics or the scope of translingualism beyond the context of English as a Second Language. This work intended to not only delineate the existing scholarship surrounding this topic, but to also provide more research so as to further theory beyond the oversaturated field from which it came. Thus, this dissertation put translingualism into conversation with the fields of linguistics and foreign language education, along with a few other key scholars (Coronel-Molina & Cowan, 2017; García & Kleyn, 2016) as a means to fill the gap in literature and to legitimize the theory and pedagogy for equitable language instruction.

Future directions

While this scholarship discussed many of the potential aspects of translingualism in foreign language education, it could not attend to all of the interesting information that came to light due to this research. Thus, there are many avenues for further discovery surrounding this topic. Many of these avenues the author of this work intends to traverse in the future, however, some of these interesting discoveries would be highly interesting in differing contexts of research. Therefore, this work advocates for the future investigation of translingualism not solely in the context of Western institutions of higher education, but across all levels of learning, in various locations, and beyond the constraints of any one linguistic code.

Additionally, as mentioned in the limitations section, a quantitative perspective would be highly beneficial to this research. By further explaining the frequency of use of each tactic, or by highlighting how many students in a class already use these types of learning strategies beyond the classroom, the theory of translingualism would be even further validated. Thus, this research encourages quantitative researchers to begin to investigate this rich topic.

Beyond the type of research and the contexts in which it takes place, this work also saw several highly interesting phenomena that came to the foreground in interviews with participants. For example, several participants mentioned wanting the information that they receive through academic exposure to be much more succinct and concise in nature. For example, Jared states "Yea, I mean… if we can communicate the same amount of information in fewer syllables, why not? … or with fewer letters typed?" (Jared 21:17.0 –

21:36.0). Here, Jared expressed a desire for education to mimic the instant gratification of applications such as snapchat and twitter. Thus, it would be fascinating to see in what ways instant gratification hurts or helps the academic context. A fascinating study could parse out to what degree this type of information is not only received but retained, and in what ways this form of education benefits or detracts from language acquisition. This may or may not have implications for recasting as a form of instant gratification as seen with young learners of a language.

Another angle of above potential research could explore the overall importance of technology for the advancement of translingualism as a theory. As found in this research, there are far-reaching implications that technological advancements have led to increased contact where translingualism has thrived. However, researchers could come to more profoundly understand the use of technology in a foreign language classroom as a tool to connect individuals with authentic language input, which may open the door to understanding how different populations use translingual tactics in different ways, or even how populations negotiate new linguistic experiences (by using this work as a model).

It would also be of interest to this research to discover in what ways translingualism does not succeed or is not useful. This research did use a discrepant case analysis with the hopes to further delineate this point, however, it discovered, rather, that participant X did not use translingual tactics or strategies. In light of this understanding, it would be interesting to see if those who do not use translingual tactics find themselves with more difficulties in learning new languages. Furthermore, it would be useful to have

accounts of attempts at translingual navigation of language that were unsuccessful. This may in turn shed light on the process of multilingual communication and linguistic choices or agency in foreign language education.

Indeed, investigating agency in linguistic experiences was at the heart of this research. Another angle to take with translingualism and agency could be understanding the unique use of personal tone, or personality that multilingual users feel they take while communicating in other languages. This is to say to what degree do individuals who are multilingual feel they are the same person or act the same across linguistic codes. Kimber describes this further by stating,

> My friends have asked me before since they know I speak a couple different languages and I grew up learning Chinese, If I feel like my personality changes, or if I can express myself differently in certainly languages. I definitely notice that when I speak in Korean or Chinese my voice goes higher. I don't know why, it's like cutesy and then I feel like when I speak Chinese and Korean, it may be because of the cultural contexts and the type of people that I talk to since it's generally more teachers or someone who is more senior than me, I feel more like meek… I guess, more conservative, more proper. That's the word. Yea 'cause I've utilized Chinese a lot in classroom settings, that's when I use it the most. So, I feel like I need to be very proper when I use it.

Since Kimber feels that her attitude and her pitch changes, it would be interesting to see just how many translingual individuals felt the same way and adjusted their speech in varying contexts. It would additionally be interesting to do cross-comparative analysis of individuals who use translingual tactics with one another and can thus comment on whether they feel their colleagues do indeed change personalities given the linguistic context.

This concept of agency and shifting personality becomes incredibly interesting in light of another translingual tactic that students used. Beyond the formal context of

language interaction, several students used translingual tactics in informal ways to represent their personalities and thoughts in divergent ways. For example, both Jared and Kimber discussed using their languages as secret codes for in-group and out-group conversations, which is very similar to the pragmatic use of sarcasm. Jared states "It's just kind of fun, and it's a little bit of a puzzle to sort of figure it out… I think we use it to code switch a little bit where we will speak in Chinese when we don't really want other people to know what we're saying. Or … basically, we'll just use Chinese if we don't want people to know what we are saying" (Jared, 21:36.1 – 22:20.6).

Jared goes on to provide an example of using translingual forms of language for sarcastic means or to prevent out-group understanding, he states "xiao haitan (小海滩), like little beach. Haha but it's like three levels removed, or whatever! It doesn't actually make any sense, and the grammar doesn't really match up, but we will make it work I guess. We'll understand as an inside joke, what we are saying" (Jared, 23:33.3 – 23:58.7). They use a less then academic phrase in English and put it through a shift in pronunciation, then translate that shift in pronunciation into Chinese words and syntax in order to derive a new and interesting term that they consider to be an inside joke. This is highly translingual in nature and could lead to some incredibly interesting research contexts.

Last but surely not least, it would be fascinating to see research that discusses translingualism as a connective entity where through translingual linguistic negotiation people across the globe connect in critical solidarity, or globidarity. By facilitating communication on a global scale and by empowering students to be critically conscious

global citizens there is increased likelihood of individuals developing a global responsibility, which is a form of solidarity. The continuation of this research towards a theory of globidarity would yet again open the doors to a rich understanding of human connection and translingual interaction.

References

Altbach, P. G., Reisberg, L., & Rumbley, L. (2010). *Trends in global higher education: tracking an academic revolution*: Paris : UNESCO Pub. ; Rotterdam ; Boston : Sense.

Artiano, E. L. (2016). Vexed Tongues: A Translingual Approach to Eighteenth- and Nineteenth-Century Atlantic Literature. In (Vol. 76): Northeastern U.

Ashraf, H. (2018). Translingual practices and monoglot policy aspirations: a case study of Pakistan's plurilingual classrooms. *Current Issues in Language Planning, 19*(1), 1-21.

Atkinson, D., Tardy, C., Crusan, D., Matsuda, P. K., Ortmeier-Hooper, C., Ruecker, T., & Simpson, S. (2015). Clarifying the relationship between L2 writing and translingual writing: An open letter to writing studies editors and organization leaders. *College English, 77*(4), 383-386.

Bawarshi, A. (2016). Beyond the genre fixation: A Translingual perspective on genre. *College English, 78*(3), 243-249.

Beauchamp, G. L. (1974). Future Words: Language and the Dystopian Novel. *Politics and Style, 8*(3), 462-476.

Belenky, M. F. (1986). *Women's ways of knowing : the development of self, voice, and mind*: New York : Basic Books.

Blommaert, J. (2010). *The Sociolinguistics of Globalization*. Cambridge, UK: Cambridge University Press.

Bourdieu, P. (1989). Social space and symbolic power. *Sociological Theory, 7*(1), 14-25.

Bourdieu, P., & Thompson, J. B. (1991). *Language and symbolic power*: Cambridge, Mass. : Harvard University Press.

Cai, G. (1993). *Beyond "bad writing": Teaching English composition to Chinese ESL students*. Paper presented at the College Composition and Communication, San Diego, CA.

Canagarajah, A. S. (2002). *Critical academic writing and multilingual students:Michigan series on teaching multilingual writers* (pp. xiii, p. 279).

Canagarajah, A. S. (2006). The place of World Englishes in composition: Pluralization continued. *College Composition and Communication*(4), 586.

Canagarajah, A. S. (2013a). *Literacy as translingual practice : between communities and classrooms*: New York : Routledge.

Canagarajah, A. S. (2013b). *Translingual practice: global Englishes and cosmopolitan relations*: Milton Park, Abingdon, Oxon ; New York : Routledge.

Canagarajah, A. S. (2014). In search of a new paradigm for teaching English as an international language. *TESOL Journal, 5*(4), 767-785.

Canagarajah, A. S. (Producer). (2015). Suresh Canagarajah on Translingualism: A Four-Part Interview. Retrieved from https://www.youtube.com/watch?v=RyiItpx7GMs

Canagarajah, A. S. (2016a). TESOL as a professional community: A half-century of pedagogy, research, and theory. *TESOL Quarterly: A Journal for Teachers of English to Speakers of Other Languages and of Standard English as a Second Dialect, 50*(1), 7-41.

Canagarajah, A. S. (2016b). Translingual writing and teacher development in composition. *College English, 78*(3), 265-273.

Canagarajah, A. S. (2017). *Translingual practices and neoliberal policies: attitudes and strategies of African skilled migrants in anglophone workplaces*: Switzerland : Springer.

Carspecken, P. F. (1996). *Critical ethnography in educational research: a theoretical and practical guide*: New York : Routledge.

Center for the Study of Global Change. (2018). Global Learning Outcomes. Retrieved from https://global.indiana.edu/global-learning/global-learning-outcomes.html

Coe, R., Waring, M., Hedges, L. V., & Arthur, J. (2017). *Research methods and methodologies in education* (2 ed.). London: SAGE Publications Ltd.

Cohen, A. D., & Griffiths, C. (2015). Revisiting LLS research 40 years later. *TESOL Quarterly, 49*(2), 414-429.

Cohen, A. D., & Li, P. (2013). Learning Mandarin in later life: Can old dogs learn new tricks? *Contemporary Foreign Language Studies, 396*(12), 5-14.

Colvin, R. L., Edwards, V., Organisation for Economic Cooperation and Development, & Asia Society. (2018). *Teaching for Global Competence in a Rapidly Changing World* (978-1-936123-11-7). Retrieved from http://dx.doi.org/10.1787/9789264289024-en

Connell, R. (2013). The neoliberal cascade and education: An essay on the market agenda and its consequences. *Critical Studies in Education, 54*(2), 99-112.

Connor, U. (2011). *Intercultural rhetoric in the writing classroom*: Ann Arbor : University of Michigan Press.

Coronel-Molina, S. M., & Cowan, P. M. (2017). Amerindian and translingual literacies across time and space. *Journal of Multilingual and Multicultural Development, 38*(5), 407-421.

Coronel-Molina, S. M., & Samuelson, B. L. (2016). Language contact and translingual literacies. *Journal of Multilingual and Multicultural Development, 38*(5), 379-389.

Cortés, H., Gayangos, P. d., & Charles V, H. R. E. (1866). *Cartas y relaciónes de Hernan Cortés al emperador Carlos V*. New Haven, CT, United States: Yale University Libraries.

Cushman, E. (2016). Translingual and decolonial approaches to meaning making. In (Vol. 78, pp. 234-242).

Degani, T. (2011). *Bidirectional Transfer: Consequences of Translation Ambiguity for Bilingual Word Meaning.* ProQuest LLC., Available from EBSCOhost eric database.

Denzin, N. K. (1989). *The research act: a theoretical introduction to sociological methods* (3 ed.). Englewood Cliffs, N.J.: Prentice Hall.

Díaz del Castillo, B., & Ramírez Cabañas, J. (1970). *Historia verdadera de la conquista de la Nueva España* (Vol. 5): Editorial Porrú.

Dryer, D. B. (2016). Appraising Translingualism. *College English, 78*(3), 274-283.

Du Chinese [@DuChinese.net]. (2019). About [Facebook [Facebook About Section]]. Retrieved from https://www.facebook.com/pg/DuChinese.net/about/?ref=page_internal

Duan, M. (2011). A corpus-based study of the misuse of tenses in the English composition of Chinese college students. *English Language Teaching, 4*(4), 173-180.

Eckert, T., Johann, A., Kanzig, A., Kung, M., Muller, B., Schwald, C., & Walder, L. (2004). Is english a 'killer language'? The globalisation of a code. *eHistLing, 1*, 106-118.

Emerson, R. M., Fretz, R. I., & Shaw, L. L. (2011). *Writing ethnographic fieldnotes* (2 ed.). Chicago: The University of Chicago Press.

García, O., & Kleyn, T. (2016). *Translanguaging with multilingual students: learning from classroom moments*. New York, NY: Routledge.

Gilyard, K. (2016). The Rhetoric of Translingualism*(3),* 284. Retrieved from http://proxyiub.uits.iu.edu/login?url=https://search.ebscohost.com/login.aspx?direct=true&db=edsbl&AN=RN604662410&site=eds-live&scope=site

Golafshani, N. (2003). Understanding Reliability and Validity in Qualitative Research. *The Qualitative Report, 8*(4), 597 - 606.

Grenfell, M. (2012). *Language, ethnography, and education : bridging new literacy studies and Bourdieu*: New York : Routledge.

Guerra, J. C. (2016). Cultivating a Rhetorical Sensibility in the Translingual Writing Classroom. *College English, 78*(3), 228-233.

Guilherme, M. (2002a). *Critical citizens for an intercultural world : foreign language education as cultural politics*. Clevedon ; Buffalo [N.Y.]: Multilingual Matters.

Guilherme, M. (2002b). Critical citizens for an intercultural world : foreign language education as cultural politics. In. Clevedon ;: Multilingual Matters.

Habermas, J. (2015). *Knowledge and human interests*: John Wiley & Sons.

HelloTalk. (2018). HelloTalk Language Learning App Surpasses 10 Million Users *Cision PR Newswire*. Retrieved from https://www.prnewswire.com/news-releases/hellotalk-language-learning-app-surpasses-10-million-users-300656135.html

Hensel, A. (2018). Snapchat sees revenue jump 43% in Q3 2018, but loses 2 million daily active users. *Venturebeat.com*. Retrieved from https://venturebeat.com/2018/10/25/snap-sees-revenue-jump-43-in-q3-2018-but-loses-2-million-daily-active-users/

Horner, B., Lu, M.-Z., Royster, J. J., & Trimbur, J. (2011). Language Difference in Writing: Toward a Translingual Approach. *College English*(3), 303.

Hua, Z., & Wei, L. (2014). Geopolitics and the changing hierarchies of the Chinese language: Implications for policy and practice of Chinese language teaching in Britain. *The Modern Language Journal, 98*(1), 326-339.

Jordan, J. (2015). Material translingual ecologies. *College English, 77*(4), 364.

Kachru, B. B. (1990). World Englishes and Applied Linguistics. *9*(1), 3-20.

Kahn, H. E. (2016). Scales of Global Learning: Prisms, Knots, and a Cup of Coffee. *International Educator (1059-4221), 25*(1), 52. Retrieved from https://proxyiub.uits.iu.edu/login?url=https://search.ebscohost.com/login.aspx?direct=true&db=edo&AN=112028830&site=eds-live&scope=site

Keisuke, K. (2001). Discourses of linguistic dominance: A historical consideration of French language ideology. *International Review of Education / Internationale Zeitschrift für Erziehungswissenschaft / Revue Internationale de l'Education*(3/4), 235.

Khubchandani, L. M. (1997). *Revisualizing boundaries: a plurilingual ethos*: New Delhi ; Thousand Oaks : Sage Publications.

Kirkpatrick, A., & Xu, Z. (2012). *Chinese rhetoric and writing: an introduction for language teachers*. Anderson, S.C.: WAC Clearninghouse ; Fort Collins, Colo. : Parlor Press.

Kramsch, C. (2000). A new field of research: SLA-Applied Linguistics. *PMLA*(7), 1978.

Kramsch, C. (2014). Teaching Foreign Languages in an Era of Globalization: Introduction. *Modern Language Journal, 98*(1), 296-311.

Krashen, S. (2014). Does Duolingo "trump" university-level language learning. *International Journal of Foreign Language Teaching, 9*(1), 13-15.

LeCompte, M. D., & Schensul, J. J. (1999). *Analyzing & interpreting ethnographic data*: Walnut Creek, Calif. : AltaMira Press.

Lee, J. W. (2016). Beyond Translingual writing. *College English, 79*(2), 174-195.

Lee, J. W. (2018). *The politics of translingualism: after Englishes*: New York, NY : Routledge, an imprint of the Taylor & Francis Group. First edition.

Leonard, R. L., & Nowacek, R. (2016). Transfer and Translingualism. *College English, 78*(3), 258-264.

Lindsay Does Languages. (2016). How I Use Snapchat for Language Learning (+ free downloadable guide). Blog Retrieved from http://www.lindsaydoeslanguages.com/how-i-use-snapchat-for-language-learning/

Mao, L., Mian Akram, A., Chovanec, D., & Underwood, M. L. (2016). Embracing the spiral: Researcher reflexivity in diverse critical methodologies. In (Vol. 15).

McAllister, G., Irvine, J. J., & Chair, D. (2002). The role of empathy in teaching culturally diverse students: A qualitative study of teachers' beliefs*(5),* 433.

Meiland, J. W. (1981). *College thinking: how to get the best out of college*. New York, NY: New American Library.

Merriam, S. B. (2009). *Qualitative research: a guide to design and implementation*. San Francisco, CA: Jossey-Bass.

Merriam, S. B., & Grenier, R. S. (2019). *Qualitative research in practice: Examples for discussion and analysis*. San Francisco, CA: Jossey-Bass.

Mohan, B. A., & Lo, W. A.-Y. (1985). Academic writing and Chinese students: Transfer and developmental factors. *TESOL Quarterly, 19*(3), 515-534.

Nakamaru, S. (2010). Lexical Issues in Writing Center Tutorials with International and US-Educated Multilingual Writers. *Journal of Second Language Writing, 19*(2), 95-113.

Nushi, M., & Eqbali, M. H. (2017). Duolingo: A mobile application to assist second language learning. *Teaching English with Technology, 17*(1), 89-98.

Panos, A. (2017). Towards translingual and transcultural practice: explorations in a white-majority, rural, Midwestern elementary classroom. *Journal of Multilingual and Multicultural Development, 38*(5), 422-437.

Pavlenko, A. (2001). Language learning memoirs as a gendered genre*(2),* 213.

Pavlenko, A. (2007). Autobiographic narratives as data in Applied Linguistics. *Applied Linguistics, 28*(2), 163-188.

Pavlenko, A., & Jarvis, S. (2002). Bidirectional transfer. *Applied Linguistics, 23*(2), 190-214.

Pennycook, A. (2008). Translingual English. *Australian review of applied linguistics, 31*(3), 30.31-30.39.

Pennycook, A. (2017). Language policy and local practices. In *The Oxford handbook of language and society* (pp. 125): Oxford University Press.

Pinker, S. (2003). *The blank slate : the modern denial of human nature*: New York : Penguin, 2003.

Pleco Inc. (2019). About: our story. Retrieved from http://www.pleco.com/about/

Pratt, M. L. (1991). Arts of the contact zone. 33-40.

Romero, F. (2016). Stay woke: Creating a path towards critical consciousness and self-awareness. *International Development, Community and Environment (IDCE). 11*.

Selwyn, N. (2009). The digital native - myth and reality. *Aslib Proceedings, 61*(4), 364-379.

Shapiro, S., Farrelly, R., & Tomaš, Z. (2014). Fostering international student success in higher education.

Sharma, B. K. (2018). Chinese as a global language: Negotiating ideologies and identities. *Global Chinese, 4*(1), 1.

Stewart, J. (2015). Review of Blending spaces: Mediating and assessing Intercultural Competence in the L2 classroom. *TESL-EJ, 19*(3), 1.

Stewart, J. (2017). International student academic support: Academic support given to Chinese international students from teachers. *Working Papers in Literacy, Culture, and Language Education, 5*.

Stewart, J. (2018). *The Potential of Translingualism in Foreign Language Learning*. Paper presented at the American Council on the Teaching of Foreign Languages (ACTFL), New Orleans, LA.

Tencent Inc. (2019). Home Page. *About Tencent.* Retrieved from https://www.tencent.com/en-us/abouttencent.html

The Peace Corps. (1996). *At home in the world: the Peace Corps story*: Peace Corps.

Trimbur, J. (2016). Translingualism and close reading. *College English, 78*(3), 219-227.

Tsing, A. L. (2005). *Friction : an ethnography of global connection*: Princeton, N.J. : Princeton University Press.

Tucker, M. (2017). Globally Ready--or Not? *Educational Leadership, 74*(4), 30-35.

Vygotsky, L. S. (1978). *Mind and society: The development of higher mental processes* (M. L.-M. M. C. w. J. V. W. A. R. Luria, Trans.). Cambridge, Mass.: Harvard University Press.

Williams, J. (2002). Undergraduate Second Language Writers in the Writing Center. In (Vol. 21, pp. 73-91): Journal of Basic Writing.

Witte, A. (2014). *Blending spaces: mediating and assessing intercultural competence in the L2 classroom*: Boston ; Berlin : De Gruyter Mouton.

Wolcott, H. F. (2009). *Writing up qualitative research* (3 ed.). Los Angeles, CA: SAGE.

Xu, J., Kang, Q., Song, Z., & Clarke, C. P. (2015). Applications of mobile social media: WeChat among academic libraries in China. *The Journal of Academic Librarianship, 41*(1), 21-30.

Zhou, Y. (2013). The China Conundrum: a Student Perspective. Retrieved from https://www.chronicle.com/blogs/worldwise/the-china-conundrum-a-student-perspective/31259

Appendices

Appendix 1 – Interview Instrument

- Student Interview Questions:
  - Background Information:
    - What is your real name? What do you prefer to be called?
    - In my research would you like a pseudonym (or fake name)? If so, what?
    - Where are you from/what is your nationality?
    - How old are you?
    - What is your native language?
    - How many languages do you speak?
  - Spoken Language Learning Experience:
    - Can you tell me about a time you perhaps thought differently about your native language because of an experience you had learning a new language?
    - How long have you been studying Chinese?
    - How many Chinese courses have you taken so far?
    - What motivated you to take mandarin?
    - What is the hardest part about learning a foreign language?
    - What strategy do you find most helpful in learning a language? (translation, repetition, etc.)
    - How long have you been learning to speak in Mandarin?
    - What is the hardest part about speaking in a foreign language?
    - How many foreign languages have you formally learned?
  - Written Language Learning Experience:
    - How long have you been learning to write in Mandarin (pinyin)?
    - Have you started to learn how to write in Chinese characters?
    - What helps you to remember the different parts of the Chinese characters?
    - What is the hardest part about writing in a foreign language in general?
    - What helps you retain/maintain the language that you have learned?
    - Do you use any applications to help you learn the language? (Duolingo / etc.)
      - If so, how do these technologies assist you in your learning process?
  - Comparative Language Learning Experience:
    - How have you viewed your native language in relationship to other language(s) that you have/are currently learning?
    - How does your native language effect the way you process learning a new language? Vice-versa?
    - How is writing in a foreign language different than writing in your native language?
    - How do you organize your writing in your native language? In your non-native language?
    - How did you learn to write in your native language (if you can remember)?
    - How are you learning to write in a foreign language?
    - Were these two methods of learning how to write similar? What are the differences?
    - How long does it take you to write in your native language? In your foreign language?
  - Effective Instruction Strategies:
    - Is there anything your professor does that helps you to better understand or remember the language?
    - What kinds of instruction do you prefer in learning a language?
    - What does your professor do that helps you to acquire language easier?

Appendix 2 – Dialogic Question Development

❖ Interview Protocol: **Dialogic Question Development** (potential covert codes demonstrated)
Topic Domain I (research topic): ❖ How are written translingual practices being implemented by Native-English Speakers (NES) in foreign language classrooms? Lead Off Question (overt): ❖ Can you tell me about a time you perhaps thought differently about your native language because of an experience you had learning a new language? Back-up Questions: ➢ How have you viewed your native language in relationship to other language(s) that you have/are currently learning? ➢ How does your native language effect the way you process learning a new language? Vice-versa?
❖ Follow-up Questions and possible overt/covert categories:
❖ Teachers:
➢ What is the focus of your course? ▪ Probe what teacher values in course
➢ How do you instruct writing in your course? ▪ Does the teacher allow students to use their native languages when processing their writing? Does the teacher view translingualism positively/negatively?
➢ How did you learn how to write in a foreign language? ▪ Probe values, motivations, fears, intrinsic versus extrinsic orientations
➢ Can you recall a time where one of your students used more than one language in the classroom or in their writing? What was your response? ▪ How does the teacher view the 3rd space of their students' unique language processing?
➢ What do you focus on when grading student essays? Can you explain why you focus on this/these items? ▪ Does the teacher evaluate students in the same way they instruct them? ▪ Back up question: can you tell me about a time when you had a difficult time grading?
➢ At what level or capacity do your students write in their non-native language? Can you describe an example of unique student writing? ▪ What does the instructor value as unique?
➢ How do you help students to improve their writing? ▪ What would the teacher view as important to 'fix' is grammatical correctness one of them?
➢ What teaching strategies have you adopted to help this population of students? ▪ Are any of these practices translingual in nature?!
➢ As a fluent speaker of __ what errors are most evident from non-native writers? ▪ What does the instructor consider an error? Why? What motivations could the instructor have for 'fixing' errors?
➢ What rhetorical differences between English and Chinese are you aware of? Do you instruct these differences to your students? How? ▪ Do teachers acknowledge rhetorical differences? How do they view these differences? What could be positive or productive about this attitude?

Appendix 3 – Coding/Meaningfield Creation

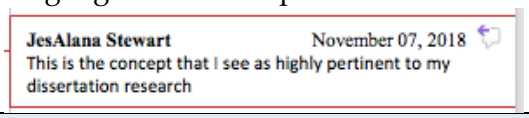
Topic Domain I (research topic):

- How are translingual practices being implemented by Native-English Speakers (NES) in foreign language classrooms?

  Question asked:
  - Do you see your native language affecting the way you process learning a new language? And vice versa.

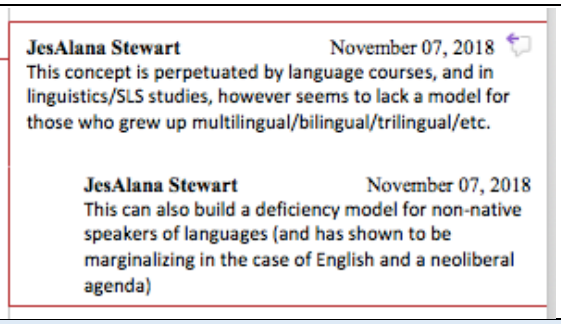
  Back-up Question:
  - How have you viewed your native language when processing other language(s) that you have/are currently learning?

SD	36:13.5	Not anymore, because I've switched the language that I try and learn foreign languages from. From English to German, which has had some ups and downs.

- Not anymore, because I've switched the language that I try and learn foreign languages from.
  - I used to have more difficulty with English affecting my language acquisition
    - Which is a bad thing
- From English to German, which has had some ups and downs
  - I now associate new languages that I learn to German rather than English
  - This helps to dissociate my native language from the language learning process
    - Which is a good thing
  - There have been benefits and difficulties to this switch
    - Perhaps language association will take place regardless of what language I draw comparison to when learning language
    - 

SD	36:28.3	But, I think that as a native English speaker, it is impossible for me to ignore the fact that I'm speaking English German, or English Chinese.

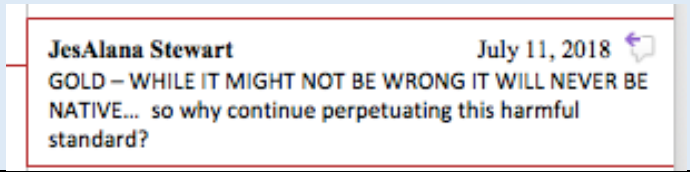
- But, I think as a native English speaker
  - I accept the notion that I have one language through birthright and for me that is English
- It is impossible for me to ignore the fact that I'm speaking English German, or English Chinese
  - My native language always has and always will taint my language learning process
    - This somehow makes me an expert for my birth language
    - This makes me deficient in all other languages



SD	36:39.2	And I think that while I may not always be conscious of the impact that my native language is having on it, everything from word choice to minutia in grammar will always be influenced by that fact that…

- And I think that while I may not always be conscious of the impact that my native language is having on it
  - My native language affecting the languages that I learn can be explicit or also implicit
    - This impact is constant during linguistic use (in the moment)
- everything from word choice to minutia in grammar will always be influenced by that fact that…
  - this impact occurs on a semantic level
    - this impact is constant *always* in my language ability (in the future)

SD	36:48.3	I'm processing something as an English speaker and while it might not be wrong, it will never be native.



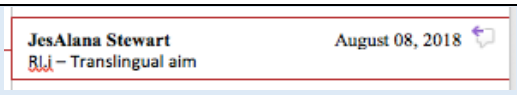
- I'm processing something as an English speaker and while it might not be wrong
  - English is the filter through which I process everything
  - I am able to process things correctly through my lens of English
- It will never be native
  - Being a native speaker is the ultimate goal
    - I can never achieve that goal for any language other than English

SD	37:04.1	And even as I'm preparing and sort of working towards getting a C2 in German, which is the highest I can go, I still have to acknowledge that everything I bring to the table in German somehow has stemmed back to something I learned in English.

- And even as I'm preparing and sort of working towards getting a C2 in German, which is the highest I can go
    - I will take a test/certification that will evaluate my ability in German
        - This test/certification can assess my level
        - This test/certification will determine my abilities
    - This is the highest level I can achieve as a non-native speaker of German
        - This is an attainable level for me
        - This is a highly desirable level of competency
- I still have to acknowledge that everything I bring to the table in German somehow has stemmed back to something I learned in English.
    - I have been taught that my worth as a language speaker stems from my birth language
    - My non-native status means that all that I learn is linked to my native language

SD	37:13.8	And until I learn how to separate those entirely, I still will be speaking an Americanized German.

- And until I learn how to separate those entirely, I still will be speaking an Americanized German.
    - Separation of linguistic codes is desirable
        - I speak an Americanized German

SD		And that's not bad. 

- And that's not bad
    - I push back against the assumption that an Americanized German is insufficient

Write up:

As Sam states, he will earn the highest level of German available to him, yet he understands that "while it might not be wrong, it will never be native", this demeans the great feat of fluency that he has gained. He further acknowledges that he does not consider that to be *bad,* so why does he recognize his non-native status in the first place, and as educators why continue perpetuating this harmful standard to our students?

These questions are indeed disconcerting. They stem from the way that foreign languages have thus far been taught. Up until this recent translingual shift, foreign language education has strived to approximate as closely as possible to the native country by means of studying the language and culture that pertains to that geographical location in the world.

Question asked:

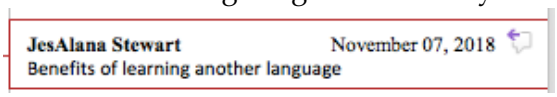
- Can you tell me about a time that you perhaps thought differently about your native language because of an experience you had learning a new language?

Back-up Question:

- How have you viewed your native language in relationship to other language(s) that you have/are currently learning?

SD	01:13.4 01:23.2	I can think of countless. I became so much more aware of English grammar the minute I started learning German grammar. I became so much more aware of the intricacies, and I also became so much more aware of how to mess up those intricacies, actually.

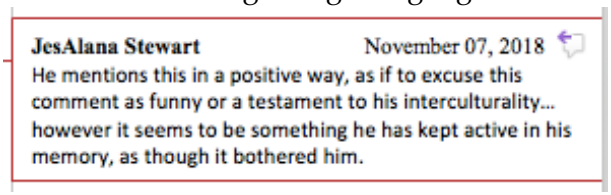
- I can think of countless.
  - Experience learning other languages has given me several examples where I have thought differently about my native language.
    - I am excited to share these examples with you
- I became so much more aware of English grammar the minute I started learning German grammar.
  - Learning another language gives you insights into grammar.
  - I learned more about English grammar in my foreign language class.
    -



- I became so much more aware of the intricacies, and I also became so much more aware of how to mess up those intricacies, actually.
    -

  - Learning another language gave me insights into grammatical intricacies.
  - If I apply intricacies in new or differing ways they are incorrect or I mess them up.
    - I am hyper-aware of mistakes in languages
      - Awareness of mistakes is a good thing

SD	01:31.2 01:40.8	I had an English professor tell me that I don't write like an American, and I don't write like a native speaker anymore, because German has had such a massive influence on the way I process language, and the way I process my English even.

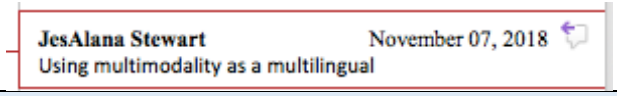
- I had an English professor tell me that I don't write like an American
  - In fact, these errors have made my writing appear less American
  - An authority figure like an English professor evaluated me as not American
    - I trust the opinion of authority figures like this professor
  - My experiences of learning foreign languages have changed me
    - 

- and, I don't write like a native speaker anymore
  - I agree with the assessment of the professor
- because German has had such a massive influence on the way I process language
  - German means a great deal to me
    - German has positively influenced my life
- and the way I process my English even.
  - the way I process language (even my native language) can be influenced by what I learn, such as the German language

SD	01:58.2	I have a lot of trouble being able to process colloquial phrases now, for example: "It's raining cats and dogs."

- I have a lot of trouble being able to process colloquial phrases now
  - Things that I once took for granted as a native speaker, I now recognize
    - Because I recognize these peculiarities, I must now process them further
    - Having to further process is considered to be a trouble

SD	02:06.8	I'll first have to process that generally through something of like, okay think of the image that's coming through, and then process "What? Why is it raining cats?" That sounds like an awesome type of rain, but… little things like that, that I've sort of noticed.

- I'll first have to process that generally through something of like, okay think of the image that's coming through
  - Processing information visually is useful to me
    - 

SD	02:11.4	Learning foreign languages has really completely altered my perspective on English…

- Learning foreign languages has really completely altered my perspective on English
  - There is new depth to my perspective of my native language

Write up:

Again, as Sam demonstrates, there are many benefits to learning a foreign language, even insofar as aiding the acquisition of one's native language. However, when monolingualist assumptions are paired with this language learning endeavor, it can lead to harmful ramifications for students. For example, having a professor assess student writing as less-than or *non-native,* which in and of itself is a convoluted and imperfect concept of ownership over a culture or language.

These examples from the current research show the promise that translingualism has to breach to another language learning context, and to tear down harmful assumptions surrounding a monolingual orientation to language learning. They demonstrate emerging translingual tactics that allow for a broader understanding of the term *translingual* in varying linguistic arenas. Additionally, through a better understanding of these tactics a more sound pedagogy can begin to develop. Indeed, Canagarajah (2013a) states, "More progress in this front will help us devise practice-based pedagogies that don't focus on codes and norms, but strategies of production and reception of texts." These strategies will help learners to navigate all of the varying language contexts that they find themselves working both around and within.

INDIANA UNIVERSITY

OFFICE OF THE VICE PRESIDENT FOR RESEARCH

Office of Research Compliance

Appendix 4 – IRB **Exempt**

To: **Serafin Coronel-Molina EDUCATION**
JesAlana Stewart ENGLISH

From:

Human Subjects Office
Office of Research Compliance – Indiana University

Date: August 10, 2017

RE: **NOTICE OF EXEMPTION - NEW PROTOCOL**

Protocol Title: The Impact of Translingualism in Foreign Language Learning: An Introduction to the Instruction of a Global Citizenship

Study #: 1707273334

Funding Agency/Sponsor: None

Status: Exemption Granted | Exempt

Study Approval Date: August 10, 2017

The Indiana University Institutional Review Board (IRB) EXE000001 | Exempt recently reviewed the above-referenced protocol. In compliance with (as applicable) 45 CFR 46.109 (d) and IU Standard Operating Procedures (SOPs) for Research Involving Human Subjects, this letter serves as written notification of the IRB's determination.
Under 45 CFR 46.101(b) and the SOPs, as applicable, the study is accepted as Exempt (1) Category 1: Educational Research Conducted in Educational Settings. Research conducted in established or commonly accepted educational settings, involving normal educational practices, such as: i) research on regular and special education instructional strategies, or ii) research on the effectiveness of, or the comparison among instructional techniques, curricula, or classroom management methods (2) Category 2: Surveys/Interviews/Standardized Educational Tests/Observation of Public Behavior Research involving the use of educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures or observation of public behavior if: i) information obtained is recorded in such a manner that human subjects cannot be identified, directly or through identifiers linked to the subjects; or ii) any disclosure of the human subjects responses outside the research would not reasonably place the subjects at risk of criminal or civil liability or be damaging to the subjects financial standing, employability or reputation, with the following determinations:
Acceptance of this study is based on your agreement to abide by the policies and procedures of the Indiana University Human Research Protection Program and does not replace any other approvals that may be required. Relevant policies and procedures governing Human Subjects Research can be found at:
http://researchcompliance.iu.edu/hso/hs_guidance.html.

The Exempt determination is valid indefinitely. Substantive changes to approved exempt research must be requested and approved prior to their initiation. Investigators may request proposed changes by submitting an amendment through the KC IRB system. The changes are reviewed to ensure that they do not affect the exempt status of the research. Please check with the Human Subjects Office to determine if any additional review may be needed.

You should retain a copy of this letter and all associated approved study documents for your records. Please refer to the assigned study number and exact study title in future correspondence with our office. Additional information is available on our website at at http://researchcompliance.iu.edu/hso/.

If your source of funding changes, you must submit an amendment to update your study documents immediately.

If you have any questions or require further information, please contact the Human Subjects Office via email at irb@iu.edu or by phone at 317-274-8289 (Indianapolis) or 812-856-4242 (Bloomington).

Appendix 5 - IRB Study Information Sheet

The Impact of Translingualism in Foreign Language Learning: An Introduction to the Instruction of a Global Citizenship - #170727334

You are invited to participate in a research study of translingualism and its potential for the instruction/learning of a foreign language. You were selected as a possible subject because you are an instructor of W131ML and/ or a Chinese course. We ask that you read this form and ask any questions you may have before agreeing to be in the study. This research is conducted by JesAlana Stewart, a doctoral student in the department of Literacy, Culture, and Language Education at Indiana University and Dr. Serafin Coronel-Molina a professor in the same department.

STUDY PURPOSE

The purpose of this research is to discover whether or not the theory of translingualism would be a useful tool for language learners. The primary data will come from interviews with mandarin language learners (native speakers of English) in comparison to interviews with English language learners (native speakers of mandarin). This will establish translingualism as having the potential for guiding language learners in useful ways and will compare the use of the theory in the FL context to the previous uses in the context of ESL. The use of a critical ethnographic perspective taken in this work recognizes the urgency of equitable treatment of students in their language acquisition and the need for translingual competencies on a macro scale in a globalized society. This research will therefore assert the need for more translingual competency amongst language learners, and advocate for future translingual pedagogies and practices in all forms of language instruction.

PROCEDURES FOR THE STUDY:

- Participate in up to 10 interviews that will last no longer than 60 minutes (audio recorded)
- Be observed in class during the duration of the class that you share with the researcher.
- Provide artifacts such as essays, assignments, writing done for class to be seen by the researcher and fellow students (without identifiable information, students from the opposite course will read and assess the level and difficulties in the rhetoric of the non-native writer).
- Read the written work of students in either your native language or the language you currently study and comment on this writing

RISKS AND BENEFITS

There are no foreseen risks other than the potential for loss of confidentiality. Only the researchers will have access to the audio recordings, the audio recordings will be kept on the device used to record and on the computer of one of the investigators, the audio recordings will be deleted within 2 years of

There are no direct benefits for participating in this research. We hope to find that translingualism is a useful tool for language learners.

CONFIDENTIALITY

Efforts will be made to keep your personal information confidential. We cannot guarantee absolute confidentiality. Your personal information may be disclosed if required by law. Your identity will be held in confidence in reports in which the study may be published. Audio

recordings will only be viewed by the investigators, contained on audio recording device and computer of the researcher, and will be destroyed within 2 years following the interview.

Organizations that may inspect and/or copy your research records for quality assurance and data analysis include groups such as the study investigator and his/her research associates, the Indiana University Institutional Review Board or its designees, and (as allowed by law) state or federal agencies, specifically the Office for Human Research Protections (OHRP), etc., who may need to access your research records.

CONTACTS FOR QUESTIONS OR PROBLEMS
For questions about the study, contact the researcher JesAlana Stewart at JesAlana.Stewart@gmail.com or at (317) 661-1517.

For questions about your rights as a research participant or to discuss problems, complaints or concerns about a research study, or to obtain information, or offer input, contact the IU Human Subjects Office at (317) 278-3458 or by e-mail at irb@iu.edu.

VOLUNTARY NATURE OF STUDY

Taking part in this study is voluntary. You may choose not to take part or may leave the study at any time. Leaving the study will not result in any penalty or loss of benefits to which you are entitled. Your decision whether or not to participate in this study will not affect your current or future relations with the instructor of your course or your possible grade in the course.

Curriculum Vitae

Jessica Alana Stewart Thomas

EDUCATION:

Indiana University:

Degree: Ph.D. of Literacy, Culture, and Language Education

Purdue University:

Degree 2: Master of Foreign Languages & Literature, 2013
Major: Peninsular Spanish Literature
Concentration: Don Quixote, Theory of Mind

Degree 1: Bachelor of Arts, 2010
Major 1: Linguistics
Major 2: Spanish
Minor: French

Certification: Secondary World Languages Education, Spanish (k-12)

PROFESSIONAL EXPERIENCE:

July 2019 – present:

Program Coordinator, Center of Excellence for Women and Technology, Indiana University, Bloomington, IN

- ✓ Collaborate and create CEW&T events and programs for students, staff, faculty, alumnae, and community members.
- ✓ Coordinate various programs, including: research poster competition for women, research hackathon, student/employee networking events, student-staff job shadow program, CEW&T summit, etc.

August 2017 – May 2019:

Graduate Assistant (GA), Center for the Study of Global Change, Indiana University, Bloomington, IN

- ✓ Collaborate on various projects taken on by the Center including: Indiana Language Roadmap Project, affiliated graduate group, Institute for Curriculum and Campus Internationalization (ICCI), Framing the Global Conference, Title 6 Grant funding, Newsletter, Marketing efforts, updates on the website, etc.
- ✓ Run and create programming for the Global Studies Graduate Group

August 2017 – October 2018:

Co-Chair, Organizing Committee, International Conference on Literacy, Culture, and Language Education, Indiana University, Bloomington, IN

- ✓ Assist in planning and implementing an international conference of over 275 people within the School of Education at Indiana University.

- ✓ Master of ceremonies for closing remarks.

May 2017 – August 2017:

Fulbright Gateway Orientation Graduate Assistant (GA), Center for the Study of Global Change, Indiana University, Bloomington, IN

- ✓ Plan and execute logistics for over 75 Fulbright recipients for the Gateway Orientation taking place the first week of August.
- ✓ Enthuse over 75 jetlagged Fulbright students throughout a rigorous orientation program at the start of their sojourn abroad.

August 2013 – May 2017:

Assistant Instructor (AI), English Composition Program, English Department, Indiana University, Bloomington, IN

- ✓ Instruct academic writing to 15 students whose primary language is other than English, three times a week for 50 minutes per class.
- ✓ Create in advance detailed lesson plans that both engage and instruct students, while fitting within the 50-minute period.

August 1st-22nd, 2015 & 2016:

Oral & Written Communication Instructor, Women in Leadership Intensive English Program, IUPUI-Tsuda College, Indianapolis, IN

- ✓ Develop curriculum and instruct oral/written proficiency and to female Japanese international students.
- ✓ Build student confidence and professionalism of presenting in English through an intensive summer program.

July 2013 – June 2015:

Adjunct Instructor, General Education Program, Spanish & English Departments, The Art Institute of Indianapolis, Indianapolis, IN

- ✓ Teach Spanish, English, & Speech quarterly to ~30 low socio-economic students per 4-hour course in an interesting way.
- ✓ Maintain student attention along with rigor of instruction to students of ages ranging from 18-70, while emphasizing the importance of general education courses.

January 2013 – May 2013:

Visiting Lecturer, School of Languages and Cultures, Spanish Department, Purdue University, West Lafayette, IN

- ✓ Instruct mid-upper level Spanish courses to undergraduate students for approximately one hour
- ✓ Engage students with enthusiasm for the culture and language through interactive lessons

August 2010 – December 2013:

Teaching Assistant, School of Languages and Cultures, Spanish Department, Purdue University, West Lafayette, IN

- ✓ Teach Spanish levels 101, 201 or 202 to anywhere from 10-60 students of various ages per semester
- ✓ Plan lessons on culture and language in advance to start and end class on time, which engage students

RESEARCH, SCHOLARSHIP & CREATIVE ACTIVITY:

Articles:

Stewart, JesAlana. (2017). International student academic support: Academic Support Given to Chinese International Students from Teachers. *Working Papers*. Indiana University, Bloomington.

Book Reviews:

Stewart, JesAlana. (2015). *Review of Blending Spaces: Mediating and Assessing Intercultural Competence in the L2 Classroom*. Witte, 2014, De Gruyter.

Stewart, JesAlana. (2017). *Review of A Sociolinguistics of Diaspora: Latino Practices, Identities, and Ideologies.* Márquez Reiter & Martín Rojo, 2015, Routledge.

Book Chapters:

Stewart, JesAlana. (2017). International student academic support: A comparison of the motivations of a Chinese international student and his instructor. In *Motivation and Classroom Management: Theory, Practice, and Innovation*. TESOL Arabia. Al Ain, UAE.

Op-Eds:

Thomas, JesAlana Stewart, Ksander, Yael. (2018). Language roadmap to lead state's way toward greater global competency. *School of Global and International Studies Website*. Indiana University, Bloomington. https://sgis.indiana.edu/news-events/sgis-news/2018/180222-language-roadmap.html

Stewart, JesAlana. (2018). A Letter from Experience to a Foreign Language Learner. *The Polyglot.* Indiana University, Bloomington. http://www.indiana.edu/~swseel2/ThePoliglot/spring18/summerexperiences.shtml#stewart

Panel Presentations:

Baker, Lannom, Stewart. (2019). Digital Tools to Survive Grad School. Center of Excellence for Women in Technology Summit. Indiana University. Bloomington, IN.

Baker, Brunker, Das, Stewart. (2018). Is Graduate School Right for You? The Real Scoop on Graduate School + Tips and Tricks for Surviving Grad School. Center of Excellence for Women in Technology Summit. Indiana University. Bloomington, IN.

Anderson, Foss, Morales, Stewart, Kilictepe, Larson. (2018). Tales from the Field: Better be Prepared. Indiana University. Bloomington, IN.

Stewart, Ahn, Takahashi, Wang. (2016). Cummins Panel on Linguistic Diversity in the Workplace. Seymour, IN. (Coordinated by Stewart)

Silvester, Stewart, et al. (2016). Sustainable Cities Conference. Bloomington Public Library. Bloomington, IN. (Coordinated by Silvester & Stewart)

Paper Presentations:

Stewart, JesAlana (2018). The Potential of Translingualism in Foreign Language Learning. American Council on the Teaching of Foreign Languages (ACTFL). New Orleans, LA.

Stewart, JesAlana (2018). The Impact of Translingualism in Literacy, Culture, and Language Education. First International Conference on Literacy, Culture, and Language Education. Bloomington, IN.

Stewart, JesAlana. (2018). Critical Solidarity: memory and Justice in Global Classrooms. Framing the Global. Bloomington, IN.

Stewart, Gokpinar-Shelton (2017) Designing Linguistically and Culturally Relevant Online Health Information: IU's Cancer Web Portal. TESOL. Seattle, Washington.

Buchenot, Stewart, Connor, Haggstrom, Gokpinar-Shelton, Cabrera. (2016). More than readability: Designing linguistically and culturally relevant online health information. Communication and Medical Ethics (COMET) Conference. Aalborg, Denmark.

Stewart, JesAlana. (2016). A Translingual Approach to Teaching Reader/Writer Responsible Rhetorical Differences. Let's Talk 2016: Language and Identity. University of Notre Dame. South Bend, IN.

Stewart, JesAlana. (2016). Research Presentation: A Translingual Approach to Teaching Reader/Writer Responsible Rhetorical Differences & Commemorative Acts of Solidarity for Memory, Truth, and Justice in South America. Graduate Group in Global Studies. Bloomington, IN.

Stewart, JesAlana. (2015). Academic Support Given to Chinese International Students from Teachers. The 7th Purdue University Graduate Student Symposium on Second Language Studies and English as a Second Language. West Lafayette, IN.

Stewart, JesAlana. (2015). Comparative Analysis of International Student and Instructor Expectations. Foreign Language Acquisition, Research and

Education Students SLA Graduate Student Symposium 2015 Conference. Iowa City, IA.

Stewart, JesAlana. (2010). Using Props in a Foreign Language Classroom. Language Teacher's Toolbox Conference. West Lafayette, IN.

Poster Presentations:

Stewart, JesAlana. (2017). #*SwipeRight*: Translingual Practices on Tinder. CEWiT Poster Competition. Bloomington, IN.

Stewart, JesAlana. (2016). Hispanic Literacy and Use of Medical Web Portals. Communication and Medical Ethics (COMET) Conference. Aalborg, Denmark.

Teaching Materials:

Silvester, Stewart, Lund. (2016). W131ML Writing Handbook, Indiana University Department of English. Bloomington, IN.

TEACHING EXPERIENCE:

Graduate Level Teaching Experience:

Indiana University:

Critical Writing for Academic Purposes – L630
(Fall 2014, intern)
Strategies for Educational Inquiry (Online) – Y520
(Summer 2016, intern)

Indiana University Purdue University Indianapolis (IUPUI)

Tsuda Women in Leadership Intensive English Program
(August 2015 & August 2016)

Undergraduate Level Teaching Experience:

Indiana University:

Elementary Composition Multilingual – W131ML
(Fall 2013 – Spring 2017)
The Global Dimensions of Service Learning – W240
(Fall 2016, intern)

Art Institute of Indianapolis:

Conversational Spanish 1 – GE280 (Summer 2013 – Summer 2015)
Conversational Spanish 2 – GE290 (Spring 2014 – Summer 2015)
Transitional English – GE090 (Fall 2013 – Winter 2014)
English Composition – GE110 (Spring 2014)

Purdue University:

Spanish Level IV – 202 (Fall 2012 – Spring 2013)
Spanish Level III – 201 (Fall 2011 – Spring 2012)
Spanish Level I – 101 (Fall 2010 – Spring 2011)

High School/Middle School Teaching Experience:

Substitute Teacher at Monroe-Greg School District including English, French, Spanish, and Special Education (intermittent)

HONORS & AWARDS:

2019 Professional Development Fellowship
Literacy, Culture, & Language Education, Indiana University
2016-2017 Multilingual Teaching Fellow
English Department, Indiana University
2012 – Excellence in Teaching Award
School of Languages and Cultures, Purdue University

PROFESSIONAL SERVICE:

School:
Moderator: Organizing a Conference Panel (4/10/2019)
Center of Excellence for Women in Technology (CEWiT) Graduate Advisory Committee Member (2016 – present)
Global Studies Graduate Student Group Member (2016 – present)
Service-Learning Special Interest Reading Group (2016 – 2018)
Founder of Global Studies Graduate Writing Group (2018 – present)
Working Papers Assistant to Editors (2014 – 2017)
Department:
Chair of the Global Studies Graduate Writing Group (2018 – present)
International Conference on Literacy, Culture, and Language Education Organizing Committee Co-Chair, Indiana University (2017-2018)
Committee on Diversity Graduate Student Representative, Indiana University (2016-2018)
Co-Chair of LCLE Writing Community (2015 – 2017)
COMET Conference Volunteer Organizer, IUPUI (2017)
Multilingual Teaching Fellow, Indiana University (2016-2017)
Multilingual Writing Advisory Committee member, Indiana University (2016 – 2017)
Foreign Languages & Literatures work-study office assistant, Purdue University (2009 – 2010)
International/National:
Fulbright Gateway Orientation Graduate Student Assistant (May 2017 – August 2017)
Reviewer for Qualitative Research SIG – AERA (2016 – 2017)
Reviewer for Language Learning & Technology Journal (2018)
Undergraduate Committee Chair, world premiere screening of "Don Quixote," a film by Steven Ritz-Barr (March 1-5, 2010)

PROFESSIONAL SKILLS:

Certificates:

Excel Essentials Series (2019)
Educating for Global Competence in the 21st Century (2017)

PROFESSIONAL AFFILIATIONS:

Alpha Mu Gamma:

Founder – Nu Omega chapter at Purdue University (2008)
President – Nu Omega chapter (2008 – 2010)
Faculty Advisor – Nu Omega chapter (2010 – 2013)
Member (2008 – present)

America Educational Research Association (AERA):

Member (2015 – present)

American Association for Applied Linguistics (AAAL):

Member (2016 – 2018)

American Council for the Teaching of Foreign Languages (ACTFL):

Member (2015 – present)

Indiana Teachers of English to Speakers of Other Languages (INTESOL):

Member (2017 – present)

Modern Language Association (MLA):

Member (2015 – 2018)

Teachers of English to Speakers of Other Languages (TESOL):

Member (2017 – present)